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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

GLIMPSES AHEAD.

THE campaign of 1871-72 is virtually at an end. For a while political and politico-ecclesiastical contentions will be lost sight of, and leaders and men of all parties will be seeking that recreation of their powers which is absolutely essential to continuous effort. Parliament is on the eve of dispersing, and its members, jaded with the labours of the last six months, will presently woo back by loving converse with the natural world, the tone and vigour with which they have insensibly parted. They are already within sight of, perhaps, the most grateful change in the year—the change from close confinement within the walls of the Council Chamber, to a free range over the face of the earth, or across the bosom of the sea, from highly artificial to purely natural habits; from political excitement and political lassitude to the rest in which both melt away. The change is a welcome one. We, at least, have no disposition to intrude upon it thoughts or sentiments which will trouble the repose it should give. We are ourselves too sensible of what is due to physical laws, which no one can disobey with impunity, to lay an untimely burden upon the consciences of our readers.

Yet a glance forward may not be without its use—such a one as may give back to us a shadowy glimpse of what may be expected on the other side of the brief interval of rest upon which we are about to enter. It is, perhaps, all but impossible for us, as Liberationists, to keep our eyes open and not see dark clouds upon the horizon—quite sufficiently dark to indicate that at no long distance hence we shall have to encounter stormy weather. We need not let the prospect of it cast a shadow across our various paths of immediate recreation, nor fruitlessly, and therefore foolishly, import into the present what belongs to the future. Yet it may be well to keep generally in view the probable character, incidents, and vicissitudes of the course that lies before us. Not with a view to spoil our present enjoyment, but with a purpose of letting our principles strike their roots deeper and deeper into that soil of reflection whence they derive their life and vigour.

There is nothing uncommon in the fact that a fresh period of recreation is frequently entered upon through dense mists of something very like mistrust—a mixture it may be of dissatisfaction with what is past, and vague apprehension of what is to come. It is a haze which does not extend far up into the mental region above; for it is generated chiefly of physical imperfections and a deficiency of active faith. It is of no serious importance. It bodes nothing permanently inconvenient. It will presently pass away and give place to bright sunshine and fresh breezes. But whilst it lasts it may, at any rate, be turned to account to remind us of the different aspect of the great question we have in hand, which we are destined to witness before we see the final and satisfactory phase of it. There is really nothing in what is gradually coming into view that need excite a single feeling of uneasiness. The way may sometimes be doubtful; the pleasant light may be shut out from us by intervening objects; there may be less consciousness than there sometimes has been of drawing nigh to a triumphal close of a great struggle; but there need be no faltering, no tremulousness, no despondency of heart, none of that weariness of soul which precedes the surrender of lofty and long-cherished aims; no internal emotion responsive to a conviction of external and irremediable loss. On the contrary, the most appropriate state of mind in which it becomes us to pass away from the receding stage of our great enterprise into that which we are approaching, and for which it were well that we fit ourselves by a brief season of joyous recreation, will be that of cheerful resolution to meet, and to make the most of, whatever may betide our cause.

It is sometimes difficult, as most of us are constantly reminded by experience, to set before ourselves, or, more properly perhaps, to keep before our mind's eye, in all the distinctness which belongs to it, the precise object at which we are aiming, and the ground there is for unwavering confidence in the ultimate realisation of that object. We should do well to recall to consideration the fact that we are not striving for, or against, those results which will most likely be collateral with the success of our real enterprise, and which consequently we may see reason either to deprecate or to desire. It may be that the steady prosecution of our policy from this time forth, through evil report and good report, may detach from us large numbers of those with whom we have been in more or less intimate association for some time past. It may displace an Administration which, with all its faults, we cannot but prefer to any that is likely to succeed it. It may destroy, at least for the time being, all reasonable hope of making a further practical advance towards religious equality. It may expose the minority to a more high-handed treatment by the majority than will be found at all agreeable. But it may, nevertheless, be leading on by the directest possible route to that "liberation of religion from State support and control" which most of us identify with the will of its Divine Founder, and with its own spiritual power to win the hearts of those who are disaffected to it.

Now, this is what we have to keep constantly in view. The result at which we aim is one which derives its sole significance and desirability from its purely spiritual character and influence. There are other results, no doubt, of inferior moment, both social and political, which will be consequent upon the higher one to which we have adverted. But that higher one is sure to be achieved. We have as much reason to doubt the truth of Christianity as to allow of any misgiving with respect to the approaching establishment of a free Christianity, as the great agency destined to triumph over the hearts of men. The advance of our enterprise towards a successful issue, that is, if our enterprise means what it pretends to mean, is assured to us. Most men admit it to be so. We have, therefore, thus much reason to dismiss the matter from our thoughts for a few weeks without anxious forebodings. We may have to pass through the Valley of the Shadow of Death; but it will be on our way to the Delectable Mountains, and to the City of the Great King.

THE BENNETT JUDGMENT AND THE EVANGELICAL PARTY.

THERE are many signs that the Bennett judgment is profoundly exercising the Evangelical clergy and their followers. It is, indeed, well fitted to stir the heavy waters of English thought to their utmost depth. For one thing, it helps all parties alike within the Establishment to comprehend the moral evil and mischief of that system of Subscription to which it gives the finishing touch. None but minds of the coarsest fibre can fail to regard with shame and humiliation the mockery to which the solemn act of clerical subscription is now reduced. It lowers for all England the idea of an honourable written engagement. The Evangelical clergy are by no means the last to see that assent, or even consent, to an arrangement by which semi-Papists and pronounced Rationalists shall be enabled by law to sign the same Protestant Articles with themselves, is nothing less than immoral. They know that truthfulness in the teacher is the interest of all the taught. They know that no one except a man of transparent integrity in thought and speech can teach integrity to other men. They know that it is useless to set a diplomatist to instruct men in simplicity of character. They know that what is wanted in a minister of religion is an heroic directness of mind and purpose, an incorruptible honesty. And they know full well that the system of subscription now at length established by law is an abominable device for ruining both the integrity and the reputation of every young clergyman who consents to it. What would be thought of an Astronomical Society which compelled its members to sign a declaration—in its plain grammatical sense an assertion of the system of Ptolemy—but allowed each one to explain its words in a sense consistent with the Copernican, or any other theory? But the evil in the present case is such that mere absurdity fails to represent it. For the Church is a society specially pledged to religion, which signifies honesty, good conscience, or else it signifies nothing at all. And the clergy are persons whose peculiar function it is to teach other men to be honest, straightforward, truthful both in word and deed. Anything more fatal to integrity in speech than the system of subscription as interpreted by the Privy Council cannot be imagined; and the Evangelical clergy doubtless feel this at least as deeply as any other party in the nation.

By all their concern, therefore, for national morality, they are incited to attempt the removal of the stigma cast upon the Church by the consistent but jesuitical diplomacy of the Court of Appeal.

The theological element of the case aggravates the evil a hundredfold in the judgment of every Evangelical clergyman; leading to such agitation as we have scarcely seen since the days of Mr. Gorham. And no wonder; for the court has, by its decree, practically given a standing-ground to the very errors, in testifying against which the Reformers and Founders of the English Church laid down their lives. The party of Mr. Bennett will not be slow to follow

up the advantages gained. The path trodden so successfully by the Vicar of Frome will be well frequented by ambitious Romanisers. The Sacramentarians will now start afresh on a career of conquest, cheered by the sympathy of an immense crowd of female adorers. Dress, whether civil or ecclesiastical, was ever dear to the idler part of womankind, but not so dear as a thoroughly incomprehensible mystery which must be received by "faith" alone. The peculiar doctrine for which Mr. Bennett has contended exerts a profound influence upon every unreasoning mind, and when once established always grows in power, at a rate inversely proportionate to its evidence. This prospect alone is sufficiently disturbing to all who concern themselves with Protestant orthodoxy. But the worst remains to be revealed. A certain sort of mad logic binds together all the parts of the priestly theory. The end is not yet. The adoration of the sacrament will infallibly be followed by further developments. The Roman doctrines on mortal and venial sin, on temporal and eternal penalties and satisfactions, and the practice of masses for the dead, are certain to follow in due, and perhaps speedy, succession. The ancient Church doctrine on mediation, which is little better than baptized Paganism, will soon be heard in Anglican pulpits; and with it will come a revolution in language respecting Mary and the Saints—to be accompanied by "honours" rendered to their pictures and statues. Each bold cleric will think his life illustrious if he can but add one ounce to the pull by which this old car of Juggernaut shall be drawn out of its obscurity into public sunshine; and, if we may judge by the past, there will not be wanting judges of the Privy Council in the future who will, while "generally condemning the innovations," admit that each particular innovator has not been so distinctly condemned in the Anglican formularies as to require the expulsion of the heresiarch. Thus, by degrees, the ancient superstitions may obtain a footing in half the parishes in England.

Such a prospect is far from inviting—is, indeed, enough to wake up every Evangelical clergyman to instant war. But what can be done? Three courses are suggested, and are now carefully considered in Evangelical homes. The first proposal is for silent consent to the decision of the law. It is argued that the preservation of the Anglican Church as an Establishment with the Evangelical party as one powerful element in it, outweighs all other considerations. The sanctification of the national life by a profession of Christianity is held to be a good so great as to transcend all minor disadvantages involved in maintaining it. And the price to be paid for this capital advantage is the toleration of the Romanising party and of the Broad Church by Evangelicals. The price is about as heavy as a German war-tax—but it must be paid; and it is held had best be paid in silence.

But to do this, say the advocates of the second line of action, is treason to God, to conscience, to the Scripture, to the Reformation, to the memory of the martyrs, and to all the highest interests of England both present and future, temporal and eternal. Silent connivance would be baseness of the deepest dye. There must be open war with the Romanisers from generation to generation. The work of the Privy Council must be undone by Parliament. The Protestant character of the Anglican Church must be assured by a vigorous reform. Let all the theological arsenals be stored to the uttermost with munitions of war. Let agitation commence and ride in storm and earthquake through the land till the new licence for "idolatry" be withdrawn—till the subscription be made so rigidly orthodox that no Romaniser can honestly and honourably continue a priest of the Church of England. This is the present tendency of the Evangelical leaders, and assuredly there is everything to recommend that course, except the prospect of success. Parliament will certainly not, under any degree of pressure, reform the Anglican Church in the exclusive interest of the Evangelical party. The whirlwinds of agitation would all be wasted so far as political result is concerned. There is not the very smallest chance of persuading the Legislature to take up a limited theological opposition for the sake of expelling Mr. Bennett or any of his adherents.

What, then, says a third division of the Evangelical party, what remains to us except one of the two bitter evils, secession, or conjunction with the Liberationists? Not a few, like brave Mr. Molyneux and Mr. Bligh, are seriously contemplating the former alternative, unless speedy satisfaction be given to their demands for a revision of the recent judgment. They will not consent to remain in a Church where "idolatry" is legalised, and is certain to be followed before long by other concessions to the "Harlot of Babylon."

But, cries a third division of the Evangelical party, who form a small but influential minority—"this would be to abandon the Church to her worst enemies, besides shivering to pieces the whole Protestant party in the Anglican communion. Sporadic secession may satisfy individual consciences, but it will only gladden the common foe. There is but one course open to us, as consistent Protestants and Churchmen—namely, to sacrifice the Establishment to the interests of the Church and nation. If the Establishment should continue, there is no escape from the present complications, hateful in morals, hateful in religion. The sons of Zeruiah are "too strong for us." We can neither hope to expel them, nor to persuade Parliament to expel them by fresh legislation. It remains only to join our efforts with those who desire the breaking up of the present Establishment, and to save as much as possible from the ruins for the re-edification of a Church that shall be truly reformed."

So speaks, we say, an influential minority—a minority numerically small, but highly intelligent, highly placed, and intensely devoted to the propagation of the faith. It is a minority certain to grow, and certain to win the respect of all who care for honour, morality, and true Protestantism. It is a minority, moreover, which moves in the direction of the current which will infallibly determine the future of England. And we can express no better wish in relation to it than that the general body of the Evangelical clergy may see cause to hold together, and finally to decide on sacrificing the imaginary benefits of a comprehension full of antipathies, to the real blessings of a rational Protestantism; and, whether in concert with Nonconformists, or by a separate action, to take security in the final settlement that neither the wealth nor the influence of the ancient Church shall be left as a legacy to the Romanisers.

Meantime, we fully understand how little the question of disestablishment as viewed from our standpoint corresponds with its aspect as seen from the other side. With us it is a question of civil justice, of religious equality, of State right, and of national morals. With our friends, who are within the Anglican precincts, it is entangled with all that is dearest in their social condition, all that is most sacred in their theological convictions, and the hazard of change seems often incalculable. It is impossible not to sympathise heartily with their present difficulties. God forbid that we should stand by and rejoice in their troubles. We frankly admit that the only probable solution of these complications will involve sacrifices of feeling on their part which it is easier to advise than to encounter. We have entered on a crisis when our country needs an ecclesiastical policy in which each party shall learn to look beyond its own immediate triumph or advantage, and much beyond its old-fashioned antipathies; and this we say without forgetting that application of the lesson which is nearest home.

ECCLESIASTICAL NOTES.

IT is well-known that the Education Act has not satisfied Dissenters, but we are now beginning to find that it has not even satisfied some Churchmen. We have been told, over and over again, that it was a "great victory" for the Church; now we are told that there was never anything more disastrous to its interests. The confession—for it partakes of that character—is a confession of the really small amount of religious feeling, or interest in religion that exists in the Church Establishment. It happens that religious instruction in public schools is not now paid for; that is to say, the State inspectors neither examine nor report upon that subject. The State, to a certain extent, ignores it. Well, one would have expected that, considering what has been said concerning the tremendous interest taken by the clergy in the religious education of scholars at public schools—especially their own schools—religious education could not, by any possibility, have suffered from this. But a clergyman—the Rev. James Taylor, of Manchester—now comes forward in the *Guardian* to say that in consequence of the want of State recognition, religious instruction in Church schools is coming to be worth nothing. "The fact," he says, "is this, schoolmasters are becoming indifferent, parents negligent, and school managers despairing." But, then, there is the favoured system of diocesan inspection? Well, Mr. Taylor gives that up as worth nothing too. He says, "Many people believed that diocesan inspiration would be as good a substitute, or better, for Government inspection; but this has since proved to be a miserable mistake." Such a confession as this proves what a sham the so-called religious instruction has all along been. It drops as soon as it is not paid for. What could it ever have been worth? But, in such schools as those to which Mr. Taylor refers, religious instruction is as possible as ever it was. The clergyman can do pretty well what he likes, and the schoolmaster is practically under the clergyman. How is it, then, that schoolmasters are becoming "indifferent," and so on? The clergy must be becoming equally indifferent. Perhaps they are awakening to the fact that it never was worth anything. No; that is not it altogether. Mr. Taylor asks for a repeal of all the clauses in the Education Act which interfere with the religious management of day-schools. This means that neither the schoolmasters nor the clergy will do their duty in this respect, unless, in some way or other, they are to get something by it. What a commentary upon religious day-school education!

Some time since, it may be remembered, some members of the working classes met together, and, after a conference, issued an address upon the Established Church question. Immediately, the Church Defence Association issued another Working Men's Address, which the working men, "in conjunction with Dr. Lee," drew up. This movement is now developing itself, or rather, we should say, is being developed. What is being done is described in a letter to the *Guardian* of last week, as follows:—"Since then every London clergyman has been written to for the names of *four* working men in his parish likely to assist in the work of Church defence, and many of the clergy have replied encouragingly. A register of friends has been formed, and many members enrolled. Branches of the council are at work in Westminster, Southwark, and South Kensington. Deputations of working men have visited Bethnal-green, Derby, Streatham, South Kensington, and other places. Working men's Church defence committees have arisen at Derby, Stockton, and Cambridge. Letters warmly sympathising with the movement have also come in from Hull, Manchester, Liverpool, Ashburton, Bolton, Barnsley, Norwich, Cambridge, and other towns. Church defence seems to be more hopeful work than ever, and working men by no means sympathise with Mr. Miall, when *properly informed of the real state of the case.*" The *Times* has just told us—and very correctly—that never was the Protection party so active or so strong as just before the abolition of the Corn Laws. We are now living to see a parallel of this in regard to the Established Church.

The bishops are taking encouragement, but at the same time warning. There has been a diocesan conference at Ely, presided over by Bishop Harold Browne. The bishop referred thankfully to "Mr. Miall's defeat," but went on to say that Church defence must mean Church reform and Church work. He has even his own idea of the "principal evil of a Church Establishment." What do you think a bishop's idea of that would be? Consider before you read, because it is not the one that would be suggested to ordinary minds. Well, not to detain you, it is this, expressed in the Bishop of Ely's own words:—

> The principal evil of Church Establishment appears to me to be the supposition that patrons and holders of preferment have a freehold right. The patron thinks he may give the living to whom he pleases, or sell it; and, on the other hand, the clergyman thinks he has got a preferment, instead of a piece of work. This is a great evil, and if by any means this freehold right can be made to be regarded as a most responsible trust great good will be done. I cannot understand why a bishop may not put his own son into a living although eminently fitted for it, whereas a layman may exercise a similar right without responsibility. This to me seems a mistake; for, surely, the same responsibility rests alike upon both. The layman has a freehold interest in his patronage, but he is bound by responsibility. And then as to clergymen, it is true they may have a freehold right, but I do not believe in any freehold right to do wrong; and no greater wrong can possibly be committed than a clergyman neglecting to do his work.

There is truth in the statement that this is an evil, and, as things are, a necessary evil. Perhaps, too, it is the immediate step to the greatest—viz., that Church Establishments do more harm than good to religion. It must be so, if what the Bishop says is true.

The contemplated (if we can use such a word yet) secession of the Evangelical party from the Establishment is viewed by one High Church organ with supreme satisfaction. Commenting upon Mr. Capel Molyneux's sermon referred to in our last number, the *Church Herald* says of the whole Evangelical party that it could not but have seen all along "that they were not really English Churchmen at all who stood opposed to the vital doctrines of the Church of England, as of the whole Catholic Church—that they were only intruders within its pale." As to secession, says the *Church Herald*, "there can be no other alternative with any honest Evangelicals, and there never has been." How well these brethren

of the Uniformity Church agree to dwell together in unity!

After the exposure that has already been made of Mr. Hughes's figures, it is scarcely necessary to produce any denominational statistics in proof of the great and rapid increase of Nonconformist Churches. In regard to the Baptists, however, the Rev. Benjamin C. Young, of Coseley, has furnished some remarkable figures to the *Freeman* of last week. One result of these figures is that in 1859 the membership of known Baptist churches was as one in 171 of the population, while in 1871 the membership was as one in 97 of the population. Mr. Young says:—

This growth is corroborated by the increasing number of sittings provided by the erection of new chapels. In the three years embracing 1866, 1867, and 1868, there were built 96 places of worship (enlargements are not included), providing sitting accommodation for 45,340 persons. The number of chapels erected in the three years comprising 1869, 1870, and 1871, was 149, containing 64,165 sittings.

The scholars in our Sunday-schools in 1859 were 145,000, or one in 136 of the population; in 1871 they were 308,762, or one in 73 of the population.

With regard to *attendants*, as distinct from members, Mr. Young adds:—

Assuming that there are three persons in our congregations for one member (and if the children were included who are reckoned in the population, it would be five or six to one) the number of persons attending the means of grace in our sanctuaries would have been in 1859, 1 in 42 of the population; in 1861, 1 in 35; and in 1871, 1 in 24; and this, be it observed, is the progress of only one of the Nonconforming tribes, and that not the largest of them.

Perhaps, after all, looking at these results, it might be worth while for some one to examine the statistics of all the principal Nonconformist bodies?

We think that these statistics would show, as was shown by those of 1851, that, in proportion to the population, the Established Church is declining and the Free Churches advancing. It is very remarkable how inferior the numerical position of the Episcopalians is in every one of the colonies of the British Empire. We have now before us a report of the religious census of Victoria which furnishes us with the following figures:—

Denominations.	Number. 1861.	Number. 1871.	Numerical Increase.
Church of England	205,695	251,328	45,633
Presbyterians	78,262	81,832	3,570
Wesleyans	40,799	80,491	39,692
Independents	12,796	18,174	5,378
Baptists	9,001	16,311	7,310
Lutherans	10,043	10,553	514
Roman Catholics	107,610	167,476	59,857
Pagans	26,223	17,664	—

INCREASE AND DECREASE IN TEN YEARS.

Denominations.	Numerical Increase.	Centesimal Increase.	Proportion per cent of Population.			
			1861.	1871.	Inc	Dec
Church of England	45,695	22·19	39·38	35·10	—	4.28
Presbyterians	3,570	4·56	14·97	11·43	—	3·54
Wesleyans	39,692	97·29	7·81	11·24	3·43	—
Independents	5,378	42·03	2·44	2·54	·10	—
Baptists	7,310	81·21	1·72	2·28	·46	—
Lutherans	514	5·12	1·92	1·47	—	·45
Roman Catholics	59,857	55·62	20·60	23·39	2·79	—
Pagans	—	—	5·02	2·46	—	2·56

These tables show that the Episcopalians number little more than a third of the whole population, and that they are decreasing in relative proportion. If we were to examine the statistics of other colonies—as we have done before now—we should find that Church in a still worse position.

One of the colonies in which, notwithstanding her great numerical inferiority, she has maintained a practical ascendancy, is the colony of the Cape of Good Hope. Everything has been done for her there that Government patronage could do, and yet what do we find? At the end of eleven years of agitation Mr. Saul Solomon has at last carried a bill through the House of Assembly for the total disendowment of all the sects who receive public money. The second reading of this bill took place on June 3, and was prefaced by an exhaustive and most able speech from Mr. Solomon. A keen debate followed, but Mr. Solomon carried the majority of the House with him, all the recent elections having gone in favour of the Voluntary party. The committee was got through on June 17, when Mr. Solomon again won by 34 to 20. The third reading took place on June 19, and was carried by 29 to 18, or a majority of eleven. The debates occupy several columns of the *Cape Argus*. We heartily congratulate Mr. Solomon upon the success which has attended his persistent action and his able generalship. We begin now to expect news of the fall of some other colonial Church Establishment by pretty well every mail.

Several continental papers state that the Pope has sent his benediction to his "dilecto filio Adolpho Thiers, Gallorum reipublicæ præsidenti."

THE BILL FOR PULLING DOWN CITY CHURCHES.

The following petition against the Bishop of London's Union of Benefices Act Amendment Bill was presented by the Sheriffs of London, on behalf of the Corporation, on the 15th inst.

It stands for a second reading to-day, but too low down to come on. Mr. Crawford, the member for London, has given notice of a series of amendments; but the bill deals with so large an amount of property, and involves questions of such importance, that the metropolitan members, at least, should resolve that it stand over to another session, when it can be fully discussed.

That a bill has been introduced into, and is now in your Honourable House, entitled, "An Act to amend an Act, passed in the twenty-third and twenty-fourth years of Her Majesty's reign, intituled 'An Act to make better provisions for the union of contiguous benefices in cities, towns, and boroughs.'"

That your petitioners will be injuriously affected by the bill.

That your petitioners are the municipal authority having entrusted to them the management of the City of London.

That the Commons of the City of London are elected by all persons on the register of voters for the City, in use at elections for members to serve in Parliament in respect of the occupation of property, and all persons who would be entitled to be on such register of voters as occupiers, but who may be excluded by non-residence.

That your petitioners are the patrons of several livings in the said city.

That your petitioners are the owners of considerable estates in the said city.

That the said bill is rather a new code of laws relating to the union of contagious benefices than an amendment of the Act of the twenty-third and twenty-fourth of Victoria, chapter 142.

That your petitioners under that Act have the power of appointing two out of the five commissioners who are to inquire into the expediency of uniting benefices, and that the attendance of one of the commissioners appointed by your petitioners is necessary to form a quorum under that Act.

That the present bill proposes that there shall be nine commissioners for the purposes of the Act, but that only two of them shall be appointed by your petitioners, and the attendance of one of the commissioners appointed by your petitioners will not be necessary to form a quorum.

That the bill, if passed, will entirely deprive the parishes who are represented by your petitioners of all power of assenting to or dissenting from the union of benefices which they at present enjoy, and which power is the principle on which the twenty-third and twenty-fourth Victoria, chapter 142, is founded.

That there are other various clauses and provisions in the bill to which your petitioners object, other clauses which, in the opinion of your petitioners, require to be amended, and other clauses which it is necessary to insert in it.

Your petitioners pray your Honourable House not to pass the second reading of the bill, as by so doing the principles on which it is founded will be admitted, which principles are that the church of a parish may be destroyed without the consent of the parishioners, and the tithes and other income, and the money realised by the sale of the church and its site, may be applied in a manner to which the parishioners may object.

Your petitioners therefore humbly pray your Honourable House that the said bill may not pass into a law, and that if the same be read a second time that they may be heard by themselves, their counsel, agents, and witnesses, before the select committee to whom the said bill may be referred, against such of the clauses and provisions of the said bill as affect their rights and interests and the interests of those whom they represent, and in support of such alterations therein and additions thereto as they may consider necessary or proper for the protection of their rights and interests, and that your petitioners and those whom they represent may receive such further and other relief in the premises as as the nature of the case may require and to your Honourable House may seem meet.

THE EVANGELICAL PARTY AND THE BENNETT JUDGMENT.

The *Record* continues to publish a good deal of correspondence on this subject. The greater number of the writers are disposed to accept the Bennett Judgment with more or less of satisfaction, as a simple confirmation of Evangelical doctrine. But in many there are not a few signs of uneasiness. Amongst the most emphatic in advising a *laissez-faire* policy is Dean Close, of Carlisle, who expresses his "strong conviction" that nothing but direct overt acts of oppression and compulsory action upon their own conscientious liberties of speech and teaching should tempt the Evangelicals to such a desperate measure as secession.

For a desperate measure it is, whether we regard the Church and brethren whom we leave, or the wide wastes of erroneous churches and conflicting sects to which we must betake ourselves. Let us well weigh that question—"Lord, to whom shall we go?" If we depart without clear and unavoidable necessity we are guilty of schism, and add another to the many wounds now inflicted on the body of Christ "in the house of His friends."

As long as our Articles and our blessed Liturgy are untouched, as long as we enjoy such liberty of speech, such opportunities of preaching Christ's Gospel, and such security of Protestant offices in Divine worship, it would be a most fatal and ruinous step to excommunicate ourselves! I should regard the departure of any number of faithful Evangelical pastors from our Church as the greatest national calamity which could befall us. No, dear brethren, bear with these speculative decisions in high quarters—such judicial opinions on individual heresiarchs will not hurt us. Let us stand together humbly, firmly, lovingly, in the strength of Him in whose Gospel we boast ourselves—let us await the Lord's will. Bear this burden, labour more abundantly, pray more fervently, grasp essential truth more firmly, and then, committing ourselves to the will of God, by patient continuance in well-doing, who knows but that we may yet have a great and unexpected deliverance? Should the Great Head of the Church clearly say, Go! I will go also. But as yet I see no movement "in the pillar and the cloud"; the written Church of England remains the same as when she conferred on me her holy orders, fifty-two years since. Her sons have changed in many respects for the better; and if there are examples, as we believe there are, of an opposite character, by which method are we more likely to reclaim them, or to save the people from their devices? By secession, or by abiding in the calling wherewith we have been called? Clearly by the latter! For our own sakes, for our Church's sake, for our people's sake, and, as I believe, to maintain the honour of God, and the purity of His Gospel in the National Church, let us determine, by God's help, to die in that Church in whose bosom we were born and nurtured, in which we have lived so long, in which our fathers lived and died before us, and from which nothing should sever us but the strong arm of persecution, which would compel us to believe, to do, or to teach anything contrary "to God's Word written."

"Common Sense" says that Mr. Bennett is crowing lustily,—lighting his candles, adorning himself in his eucharistic garments, adoring the Host, and snapping his fingers at any condemnation of his utterances with which their lordships may have indulged; and all the newspapers of his sect are screaming out an exultant gladness. And on the other hand, clergymen who find their teaching affirmed by the judgment to be the intended positive doctrine of the Church are uneasy and troubled, and talking or thinking about leaving the Church. How is this? Because, notwithstanding the statement as to the true teaching of the Church, the judgment, with an extravagant and daring inconsistency, practically throws a legal protection over Mr. Bennett's teaching. Before thinking of secession, the writer would use every available effort to make the teaching of the clergy agreeable to the legally affirmed faith of the Anglican Church. He has no hope of Convocation—a mere clerical body—but indulges the hope that the evil to be deplored, viz., false doctrine and idolatrous practice, might be remedied by memorial to the Crown, by petitions to the Lords, and above all by electing only sound Protestant members to the Commons, so long as the Parliament continues to be, what it now is, the supreme Church Court of the laity.

The Rev. C. Phillipps asks, if the Evangelicals go out and the Ritualists remain in, "what is to become of our flocks, to whom many years' Gospel administration has greatly endeared us and bound them to us? We cannot carry them with us if we leave." The Rev. R. W. Kenion thinks that the notion of secession may be one of Satan's wiles to beguile them from their post "by some cunning plea of conscience." But while there is too much of nervous impatience, he will not say that it may not be their duty to do something. At all events, they can take counsel of God, who will tell them what to do. The Rev. F. Whitfield, of Wimbledon, challenges any Christian man to point out in the Epistles of the New Testament a single passage enjoining secession from a Church because of false teaching brought into it.

Strong and sudden reactions are always dangerous things. There is no time when the heart requires more close keeping than when one of its tides turns violently. We must have time. We must have calmness. We must have close waiting upon God in prayer. We must stick close to God's Word in everything we do. Without much of this, much more than there has been, we shall do nothing wisely and well. We shall take a step that calmer moments may bitterly regret, and we may vainly wish to recall.

Rash speaking and agitation is putting swords and daggers into the hands of Mr. Spurgeon and Archbishop Manning, and very actively they are using them against us.

There are, however, some who take much the same view of the crisis as Mr. Molyneux and Mr. Baxter. The Rev. E. V. Bligh asks what is the comfort to be got out of this judgment, notwithstanding all that Canon Hoare and others have said? With all due respect to venerable and worthy men, he ventures to assert that there is no other way of looking at this Bennett judgment, fairly and honestly, than as a defeat—a defeat, too, of the utmost importance.

In the case of Mr. Gorham, no historical question arose in connection with the Church of England's separation from the Church of Rome, and there was little in this sense to guide the judges to a conclusion; whereas, in the case of Mr. Bennett—it seems almost too absurd to state or write it—the matter at issue was precisely that upon which the great Reformation hinged, and the doctrines in dispute were those for which Cranmer, Ridley, Latimer, Bradford, and many others laid down their lives.

A most solemn question, therefore, arises of complicity with error, now for the first time legalised to the extent of Mr. Bennett's language. If Mr. Bennett may hold this language and teach this, why not 1,000 or 10,000 more? Is there no duty cast upon the Church of England to extricate herself, at whatever cost, from so false a position?

I cannot think, for one, that it is a light thing, in these latter days, especially when so many believe that Popery is, in some sense, more or less, the "Babylon" of the Revelation, and that every prophetic sign has been well-nigh fulfilled in her save her final destruction, when her "sins have" apparently "reached unto heaven," and the voice is saying, "Come out of her, my people, that ye be not partakers of her sins, and

that ye receive not of her plagues"—I cannot think that it is a light thing at all for England, as a nation, to return, even by a comparatively little used byway, towards Popery. The position of the Church at Thyatira was not unlike our own just now; and we dare not, we must not, allow the "Jezebel" of these days to seduce the members of our Church "to eat things sacrificed unto idols." The Bennett judgment, however it may be explained away, does practically legalise a deep and subtle virus of religious poisoning. If the mischief can be cured, thousands will be well pleased; but if not, it cannot but be that large numbers of the Protestant laity will fall away from the Church of England, and many of its ministers no doubt will find it impossible to remain in office side by side with the declared enemies of the Reformed Faith and our Thirty-nine Protestant Articles. This is the plain truth, and the sooner we look it in the face the better. *Vestigia nulla retrorsum.* Some of us at least are not prepared to exchange our distinctively Protestant Church for an Anglo-Roman Established Church of England.

Mr. D. T. K. Drummond, of Edinburgh, cannot regard the judgment as a full exposition of Reformation doctrine, as some of the Evangelical clergy are disposed to think.

The exposition of reformed doctrine in the judgment is simply made up of the actual words of our Articles, and of the declaration at the end of the communion service. And having done this what more does it do? Does it insist upon their words being received in their literal, natural meaning as two honest men would receive the plain words of a mutual agreement? Far from it. The judgment puts alongside of the words of truth Mr. Bennett's words (revised words though they be) of false doctrine; and when, therefore, it acquits him at last, the decision cannot truly be regarded as a testimony in favour of sound doctrine, but simply as legalising a mode of interpretation of the articles and formularies of our Church. It is Tract XC. issued with all the *prestige* and authority of the Committee of Privy Council. I would ask whether there are not some of the judges in that Court of Final Appeal who would rather have cut off their right hand than subscribe their names to the decision, unless the statement of the Church's doctrine were accompanied by Mr. Bennett's acquittal! I see anything but ground for thankfulness in such decision.

The quiet acceptance of the present state of things will consolidate "the Sacramentarian Evangelicals" "a party which is already making itself felt, and that most mischievously for the cause of truth, among us." Mr. Drummond thinks that a crisis may soon arise, when the Evangelical clergy will be found as a body standing still, and the Evangelical laity moving on.

Let, then, the clergy look at this judgment, not merely as it affects themselves, but as it affects the laity also. The whole question is not merely whether the clergy can with a safe conscience retain their position, and preach unchallenged the doctrines of the Reformation—but besides that, what are the laity to do when left with their families, whether in town or country, to the legalised Popish teaching of the clergy of the Church of England? Would the clergy who are satisfied that they can legally preach the Gospel of Jesus be content that their families should attend the ministry of those who legally preach the Gospel of "the Man of Sin"? If not, what then?

Finally, it appears from the *Record* of Monday that some joint action is about to be taken. This day (Wednesday) there is to be a conference of members of the Church Association at the National Club. The occasion of the meeting arises out of the recent Bennett judgment, and the council are prepared to recommend some steps for immediate adoption, leaving others of a less patent character to be matured by more careful consideration. The immediate recommendations to be laid before the meeting of Wednesday next are two—the adoption of a memorial from laymen to the archbishops and bishops, and the adoption of a declaration for general signature alike by clergy and laity. The memorial to the bishops will, it appears, urge them to adopt a bolder and more faithful policy than that of silent assent to Ritualistic practices. The bishops, the *Record* thinks, are bound to require that all persons ordained or licensed by them should hold that which the Church requires them to hold; and if they hold Protestant doctrine, they cannot hold Romanist doctrine also at the same time.

The laity of the Church have therefore a right to demand that the bishops should do their duty to the Church and to its members; they have a right to place with solemn formality on their shoulders the responsibility of maintaining the doctrines of the Church, and to make them answerable, before man and God, for the disastrous consequences which will inevitably arise from their failure to do so. Such a step belongs especially to the laity, because it is on laymen that the present evil presses. They have a right to hear from the pulpits of the Church of England the doctrine which the Church of England affirms, and no other; and it is monstrous that they should be compelled to hear from ministers of a Protestant Church the doctrines of the Church of Rome—the doctrines against which the martyrs of the Marian era protested unto death—and yet should have no remedy. If the bishops imagine that laymen will quietly submit to this state of things, they make a grave and most perilous mistake. Never perhaps in the history of the Church, certainly never since Reformation days, have such great issues hung upon their conduct as at the present time.

CHURCH AND STATE IN GERMANY.

(*From a Correspondent in Germany.*)

The inevitable separation of Church and State is the great subject of thought over here. Every traveller has the question brought before him. In conversation with Germans and Danes, especially, one is met with this remark, "The tie must be severed, though the sword may have to do it."

British politicians may laugh at the movement at home, and make believe it is but a growl from envious and sour-faced Dissenters; here, in the land of calm thought but stern resolution, the idea is being ventilated in a manner indicative of grave earnestness.

Bismarck is only the exponent; or, as a German physician put it to me, "he is the cork floating on the surface of the stream to show its course." And yet I find even here that people speak of the contest as one between him and the Pope. Bismarck is, undoubtedly, the greatest revolutionist of our day. Here, where I write, in the province of Holstein, he has completely overturned the old condition of things. He waged war with the exclusive privileges of the landed aristocracy, and effectually and for ever thrust them aside, for the people's benefit and to the people's joy. He next ran a joust with the trades' corporations, and conquering, introduced free-trade principles in Holstein. But all believe his last engagement to be worthy of this victor in many fights. All here declare that a contest with the Pope is more formidable than the one with Napoleon.

The whole of the controversy now going on is held to be but the blast of the clarion announcing the approaching struggle between Church and State.

The German *Punch*, *Kladderadatsch*, is full of allusions to this war of words, to be followed, perchance, by the shock of arms. Namszanowski, the chaplain, is in one cartoon, representing as being crushed down to the ground by the weight of a spiked helmet, which is jammed upon his head by the Chancellor. The application of military law is to bring him to reason. Then, in another sketch, we have Bismarck coming towards a cage, in which is confined the ecclesiastical bird. He is bringing him the vessel of golden canary seed, that bears the inscription of "38,000 thalers." It is highly suggestive of the old legend, "Root, little hog, or die." The statesman is seen with the well-known three projecting hairs, or small tufts, on the top of his otherwise bald head. Perhaps the most expressive exposition of public opinion is found in a clearly executed drawing in the Berlin *Punch*. It is an allusion to an old German proverb. When a person seeks the attainment of an object, but hesitates to grasp it because of some unpleasant difficulty in the way, he is said to be like a cat walking round a pot of hot porridge. She would gladly dip her tongue in the savoury compound, but fears a scalding. The artist has given the cat the well-recognised features of Bismarck, with a longing eye at the pot, which is labelled, "Separation of Church and State."

The present charge at the Jesuits is understood to be preliminary to a vigorous onslaught upon the whole Popish line. But the Roman Catholic Church is not the only one anxious about the future. The Protestant State Church is trembling for its own fate. Bismarck will not make fish of the one and fowl of the other. He evidently contemplates relieving the State from the pressure of ecclesiastics of all kinds, that he may treat Germans as citizens only, without complications with priests of any kind. Already, as is known, he has relieved the clergy from school inspection.

The Protestant Church has long lost its hold upon the reverence of the people. Here, in this essentially Protestant State of Holstein, few comparatively attend Sunday service. Once it was the law that no man could be a witness in court who had neglected communion for two years; but now it is a dead letter. I was grieved this afternoon to hear a physician say that he believed not one dying person in a hundred sent for a clergyman. He had just come from the death-bed of a young lady. Upon my asking if no word of religion was spoken, he replied, "No; we only remark that it is a comfort her sufferings are over. If any one has another thought, he keeps it to himself." Such is the influence of the State Church here.

The Archbishop of Utrecht was at Kaiserslautern on the 17th. He was received with great solemnities by a committee of the Old Catholics, the bells of the town ringing and salutes being fired. They drove through the city, which was gaily decorated, to the old Catholic Church, where the congregation sang the "Te Deum," and the Archbishop pronounced his benediction. Divine service was performed in the Church, after which there was a confirmation by the Archbishop. At Meering alone the Archbishop of Utrecht confirmed 184 Old Catholic children.

The Jesuits at Mayence, exceeding in numbers those of any other German city, have held a special mass, lasting from four a.m. to eight p.m., preparatory their emigration. Most of the order being Austrians, the institution will be removed to Feldkirck or Brixen. Only a small number of the members willemigrate to other countries.

According to the semi-official *Graz Gazette*, Count Andrassy has expressed approval of the German Anti-Jesuit Bill, and declared that Austria will in self-defence be compelled to follow the example up to a certain point, or at least demand guarantees that the Jesuits seeking an asylum in Austria will not avail themselves of Southern hospitality to continue their agitation in the North.

The Prussian Cultus-Minister has ordered the immediate dissolution of all religious congregations, fraternities, and unions existing among the pupils of the gymnasiums and other schools for superior instruction.

Relative to the next Conclave at Rome, the *Times* Berlin correspondent writes:—"The only Power which has declined to enter into arrangements with the German Government concerning the election of a new Pope, is France. In reply to the overtures made, M. Thiers simply declared that he had no reason to believe that the next Conclave would not be held in due form. This answer is the more significant, it being well known at Berlin that the French Government have been endeavouring for some time past to secure the succession to the Triple Crown for a French Cardinal. Already they have so far succeeded in this as to induce a number of cardinals to entertain the plan that the Conclave should withdraw to French soil, and proceed with the election in the good city of Pau, situate close to the Spanish frontier. Looking upon these moves and counter-moves, which are thus early being made on the political chessboard in expectation of the approaching Conclave, it is easy to foresee that the election of the next Pope will be a political event of immense consequence, and, perhaps, may give rise to a fresh grouping of the Powers."

The Duke of Richmond has given a contribution of 1,000*l.* to the Church of Ireland Sustentation Fund.

Monsignor Capel has been named Domestic Prelate of the Pope. This appointment entitles the distinguished nominee to the honours of a bishop.

The Very Rev. Dean Stanley is, it appears, about to pay another visit to Scotland, and is announced to preach on Sunday, 18th August, for the Rev. Dr. A. K. H. Boyd, the well-known author, and pastor of one of the Established Church congregations in St. Andrew's.

It has been proposed that a large sum should be raised in memorial of the late Dr. Norman Macleod, and handed over to the Indian Mission of the Established Church of Scotland, of which he was for so many years the convener. The sum of 50,000*l.* has been mentioned.

The Church Congress is to meet at Leeds in the second week in October. Among the topics to be discussed are, "The just principles of the Church's comprehensiveness in the matter of doctrine and ritual"; "The Church in its relation to the State and to Nonconformists"; "The Church's duty towards elementary schools, the universities and places of religious education"; and, "The position of the Church in Wales."

SERVICES AT NETLEY ABBEY.—A series of week-evening Church services in the famous ruins of Netley Abbey, in Hampshire, were inaugurated last week, at which several clergymen officiated, assisted by upwards of forty surpliced choristers. A grand procession was formed by them up the ruined aisles of the abbey. The service was a choral one. A large number of persons were present.

ASSOCIATION FOR PROMOTING THE REFORM OF CONVOCATION.—A meeting of the council of this association was held on Thursday afternoon, in the vestry of St. Margaret's, Lothbury, Lord Lyttelton, as president, in the chair, when the report of the committee appointed to take measures for holding the late meeting at Willis's Rooms was presented and adopted. From this it appeared that since that date the association had been joined by the Bishops of Ely and Worcester, the Earl of Rosse, Lord John Manners, Lord Alfred Churchill, the Dean of Canterbury, the Rev. Thomas Randolph, one of the proctors for the diocese of London, and others. Resolutions were passed urging the formation of additional local associations auxiliary to the central association, and appointing the next ordinary meeting at Leeds during the Congress week.

CITY PARISHES.—The census returns of 1871 show that time and chance have made such changes in the City of London that the population of some of the parishes has become so small as to be unable to be very much less. The enumerators found only 53 persons resident in the parish of St. Margaret Moses; 51 in Allhallows, Honey-lane; 51 in St. John the Evangelist; 49 in St. Olave, Silver-street; 46 in St. Mildred, Bread-street; 45 in St. Christopher-le-Stock; 42 in St. Leonard, Foster-lane; 38 in St. Mary Staining; and 32 in St. Benet Shorehog. A return, prepared by the Ecclesiastical Commissioners, shows the advantage gained by the union of small city parishes, not needing an ecclesiastical establishment for each. The site and materials of St. Benet's Church, Gracechurch-street (a parish with a population of 113), sold for 24,650*l.*; 696 square feet were taken by the Commissioners of Sewers, and the remaining area of 2,218 square feet produced 24,000*l.* Out of this fund the sum of 1,500*l.* was applied for erecting a parsonage-house for Allhallows, Lombard-street, and 4,000*l.* for repairing and re-pewing the church of that parish; 6,000*l.* in erecting a new church of St. Benet at Stepney, and 9,000*l.* in endowing it.

MANCHESTER NONCONFORMIST ASSOCIATION.—The quarterly meeting of the Manchester Nonconformist Association was held at the rooms, Brown-street, on Wednesday morning, July 17, under the presidency of Mr. Richard Johnson, the chairman. The first business referred to the recent appointment by the executive committee of Mr. Benjamin L. Green as secretary. Mr. Green, who was then introduced by the Chairman, presented the report, which showed that the executive committee had been vigorously at work since March last, that several branch associations had been formed, in the promotion of which deputations had attended meetings in several towns in that district, and that action had been taken with reference to subjects under Parli-

mentary discussion. Representatives from the committee had visited the Methodist New Connexion Conference, which had recently held its sittings in Manchester, and had taken part in a general conference of Nonconformist associations held at Crewe, in June. Arrangements are being made for a second series of public lectures in the Free-trade Hall, in the early part of 1873, Mr. Edward Miall, M.P., and Mr. Henry Richard, M.P., being already secured as lecturers in the course. A scheme of district lectures in Manchester and its immediate vicinity is in preparation. Reference was also made in the report to the publications issued by the association, and it was finally noted that the executive committee desired to call the attention of the general committee to the desirability of considering what steps should be taken by the Nonconformist churches and congregations for the relief of the distress caused by the recent calamitous floods. On the motion of the Rev. Dr. M'Kerrow, seconded by Mr. James Boyd, the report of the executive committee was adopted. After some discussion, it was unanimously resolved, on the motion of the Rev. Alexander Thomson (hon. sec.), seconded by Mr. Stanway Jackson :—

That the general committee of the Manchester Nonconformist Association would respectfully and most earnestly recommend to the Nonconformist congregations generally to make collections on an early occasion for the relief of their poorer fellow-citizens who have suffered by the late floods, and that if possible these collections be made simultaneously on the 28th inst.

It was also agreed that a sub-committee, consisting of Mr. R. Johnson, Rev. A. Thomson, Rev. J. Corbett, and Mr. J. A. Beith (hon. secs.), and Mr. J. Boyd (treasurer), with power to add to their number, be appointed to "arrange for the proper distribution of the funds obtained by the collections, and to take such steps for the carrying out the foregoing resolution as may seem advisable." At the close of the meeting, the members of the sub-committee had an interview with the mayor, and communicated to him the resolutions which had been adopted. His worship stated that he had opened an account at Messrs. Heywood's bank for the relief fund; that probably a town's meeting would be called, at which a general committee would be formed, on which he should be happy to have a representation from the Nonconformist Association. The chairman then called attention to the vote for 4,183*l.* recently taken in the House of Commons for the payment of the expenses incurred in the defence of Governor Eyre. He stated that in his opinion the British Parliament had not for a long series of years committed an act so immoral as this, and he thought it was demanded from that committee, as a body of Christian men, that they should take steps to express in the strongest manner their abhorrence of the crimes committed in Jamaica in 1867, and if they could do no more, to protest against all sanction of the transaction, and thus wash their hands of all blame in the matter. He felt the necessity for some such action when he called to mind the fact that Governor Wall, who, in the early part of this century had ordered a negro to be flogged so cruelly as to cause his death, was, after the lapse of twenty years, put upon his trial, found guilty of murder, and hung for the crime. If Governor Eyre had committed his atrocities fifty years ago, he would have been undoubtedly tried at the Old Bailey and hung. Several gentlemen spoke on the subject, some thinking that as the vote had been taken it was too late to put in a protest or to petition, but others agreeing with the chairman that a protest against the decision should be put upon record, and it was ultimately moved by the Rev. A. M'Laren, seconded by the Rev. W. Gaskell, and resolved unanimously :—

That the executive committee be instructed to prepare a protest against the vote of the House of Commons to defray the expenses incurred in the defence of Governor Eyre, and that such protest be published and transmitted to Mr. Gladstone. Also, that copies of the protest be sent to the several Nonconformist Associations and other religious organisations, requesting their co-operation.

The proceedings then terminated.

Religious and Denominational News.

"THE FREE CHURCH OF ENGLAND."

Many of our readers will have read with some interest an advertisement which has appeared in our columns for several weeks under the above heading, inviting communications from Protestant Churchmen beset by Ritualism, and stating that the organisation has expended over 15,000*l.* in establishing Protestant services in parishes where Ritualism prevails, and to which the Free Church "can go with a revised prayer-book, from which the priestly element, with its deadly heresies, is cast out; conduct Protestant services, and preach the glorious Gospel of the grace of God." The "Free Church of England" now numbers many churches, and has a complete organisation directed by a council, whose headquarters are at Spa Fields. It is quite possible that in consequence of the effect which the Bennett Judgment is producing among the Evangelical laity of the Established Church that the Free Church may rapidly grow in strength. It has its own magazine,* and the number for July now lies before us, and we may briefly indicate the nature of its contents. There is, of course, an article on the Bennett Judgment, headed "The Ritualists Triumphant," in which it is urged that sincere Protestants "should come forward and help towards the speedy realisation of such an extension of the Free Church of England, that there shall be established in every town and village in which this permissive and legalised Popery of the Church of England is taught a Free Church, teaching the sound evangelical doctrines of the Reformation." In a paper on "The Episcopacy of the Free Church of England," it is stated that that body, which consists mainly of Episcopalians, "whilst recognising the value of an episcopal organisation, regard it, not as a Divine ordinance of God, but as a convenient custom of the primitive age in harmony with Apostolic sanction." But the Free Church does not, of course, recognise the doctrine of apostolic succession, but contends that a bishop should be "elected by the suffrages of his fellow presbyters and their Christian congregations." It has also a convocation, which is purely a deliberative representative assembly, composed partly of the clergy and partly of the laity—the latter largely preponderating. The magazine contains a record of what is doing in connection with the movement in various places, such as Kilburn, Llandudno, Malvern, Southampton, and Lynmouth. It is also proposed to raise 5,000*l.* in five years from 1,000 persons to promote the objects for which the Free Church of England has been formed.

* *The Magazine of the Free Church of England*, London: Partridge and Co., Paternoster-row.

THE EPISTLE OF THE SOCIETY OF FRIENDS.

The following is the Epistle from the Yearly Meeting, held in London, 1872, to the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere :—

Dear Friends,—Our hearts have been comforted together in the fresh experience of the Lord's unmerited goodness. The tribute of praise ascends unto Him, and the salutation goes forth to all His dear children, "Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ."

The memorials read in this meeting concerning beloved brethren and sisters who have died in the faith, have given us a fresh illustration of the oneness of the Christian's hope. The true church is one, whether on earth or in heaven. The warfare is to be maintained under the one Captain of salvation, whose all-sufficient grace is the support and consolation of His followers amidst the conflicts of earth, and, for the redeemed, the theme of perpetual praise.

"The Lord our God is one Lord." His wisdom is unsearchable; and it becomes us reverently to watch, that, in our meditations upon Him, we in no way attempt to limit His infinite perfections by our finite reasonings, or permit ourselves to dwell upon any one of His attributes to the exclusion of others. "God is love," and is yet "of purer eyes than to behold evil." In the earlier dispensations, the solemn rite of sacrifice presented to the eye of faith both His judgments and His mercies. "Without shedding of blood is no remission." And when, in the fulness of time, it pleased God more abundantly to show forth the riches of His grace, the law of immutable holiness was "established" in the glorious revelation of His infinite love. He gave His own Son "a ransom" for us; the holy for the unholy; "the just for the unjust." It was his good pleasure that man should be "justified freely by His grace, through the redemption that is in Christ Jesus"; "who His own self bare our sins in His own body on the tree." It is this Gospel of the grace of God, which, as it is accepted in faith, is the remedy for the evils which afflict both the Church and the world. How full of consolation are its promises to the contrite and believing! How solemn its warnings to the careless and disobedient! "How shall we escape, if we neglect so great salvation?"

Vital Christianity is, of necessity, practical. "They that are Christ's have crucified the flesh, with the affections and lusts." Theirs is an overcoming faith, giving the victory over the world. The true servant of the Lord Jesus will watch against the seductions of ease, and against those indulgences for Himself or for His children, which, without being generally accounted sinful, tend, not to brace the mind for duty, but rather to weaken the desire to deny self; to take up the cross daily; and to follow Christ. The love of Christ is to the Christian a constraining power, leading to fruitfulness and blessing. As he comes under its holy influence, he is taught rightly to limit his desires and pursuits; and in presenting himself day by day as "a living sacrifice," he learns how great and blessed is the privilege of life-long service in a full surrender of heart to the Lord. "Know ye not," saith the Apostle, "that your body is the temple of the Holy Ghost, which is in you, which ye have of God." Dwell under this holy anointing. Give up your understandings and affections to its transforming operations. "Continue in prayer, and watch in the same with thanksgiving." Abide as fruitbearing branches in Him who is the true Vine.

"Be ye, therefore, followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us, an offering, and a sacrifice to God, for a sweet-smelling savour." How can they, whose only hope is in the Lord's mercy, indulge in hard and unforgiving thoughts towards a brother or a sister? It may be that thou hast just grounds for offence. Is thy brother's trespass against thee any warrant for thy own disobedience? Consider how "exceeding broad" is the "new commandment" of thy Lord: "Love one another, as I have loved you." He died for us, even "when we were enemies." Wait not until thy brother be reconciled unto thee, or until he shall make the first overture. Be thyself the first to seek reconciliation, and to prove that thou art honestly desirous to submit thyself to the government of the Prince of Peace.

Whilst we rejoice in the many examples of open-handed generosity amongst us, it may not be unseasonable to add a few words of encouragement on this important subject. The Christian is to abstain from costly and worldly amusements: and as his inducements to large expenditure are thereby diminished, it becomes his religious duty to keep down accumulation, by a course of wise and large-hearted beneficence. Remember, dear friends, that you are but stewards. Seek clearly to discern how much of your income, or of your property, you ought to spare, and in what manner it may be well and wisely distributed for the good of others. Let all, whatever be their circumstances, cultivate, from early years, the spirit of true liberality, according to their means. It is not the largeness of the offering, but the spirit in which it is given, that the Lord regards: He "loveth a cheerful giver."

The present is a time of much apparent commercial prosperity. In the recollection of the many solemn warnings of the past, we would bid all beware of that spirit which "hasteth to be rich," and which so often leads those who give way to it, to trade beyond their ability, to the great hurt of themselves and their families, and to the grievous injury of others. And even where speculations may appear outwardly successful, let it be seriously considered, how injurious to the Christian life is the over-burdening of the heart with worldly cares. Be upon the watch to know the right time for retiring from business. In these, and in all other things, seek, both for yourselves and for your children, to be limited by the will of God.

We accept the recent Act of Parliament, in relation to marriage according to our usages, as a fresh mark of confidence on the part of our legislature; and we feel that it is an additional call to maintain, in the celebration of marriage, that publicity, order, and simplicity, which this meeting has ever enjoined upon its members. It is our earnest desire that all marriages amongst us may be conducted with religious solemnity, as in the presence and in the fear of Almighty God; and that they may never be made occasions for needless expenditure or display.

This meeting has warmly sympathised with that large class of our members who have been led in various ways to engage in labours for the promotion of the Redeemer's kingdom. May you, dear friends, in all these labours, seek the help and direction of the Holy Spirit; and having a single eye unto the Lord Jesus Christ, may you be enabled to keep in the line of His requiring, and to fulfil, in simplicity, your measure of service for Him.

We desire to encourage our friends everywhere to use their influence to remove from the earth the blot of slavery wherever it exists; whether in Eastern Africa, in Cuba, or in the Islands of the Pacific. The traffic in our fellow-men in an outrage upon every principle of humanity and justice. Not only does it cause immeasurable distress to those who are carried captive, and make desolate the homes whence they are taken, but it brings a deadly moral blight upon all who are engaged in it. What more effectual barrier can be opposed to the spread of Christianity, than the practice of professed Christians, in procuring labourers by fraud or violence, and detaining them in bondage contrary to the righteous law of God?

Our attention has been directed to the enormous evils attending the spirit and practice of war. Is the world to learn nothing from the lessons of the past? Scarcely have two of the principal nations of Europe emerged from one of the most awful conflicts of modern times, than we see them again arming, in seeming preparation for fresh struggles. It distresses us to think that even in our own favoured country, in the midst of profound peace, attempts should be made to increase our military establishments, and to promote a martial spirit among the masses of the people. We mourn over these things. Ours is professedly a Christian nation. But the whole life and teaching of our Lord and Saviour is one of continued testimony against the spirit of war. His words are not to be annulled by the teachings of men. We look with serious apprehension upon the existence and increase of military "centres." How often do they become also centres of demoralisation and sin. War, springing from a root of bitterness, polluted alike in its origin and in its object, poisons everything that comes within its influence. The soldier cannot become skilled in the art of destruction, armaments cannot be raised or kept together, battles cannot be fought, multitudes of men cannot be slaughtered and their souls hurried into eternity, upon Christian principles. We entreat all who love our Lord Jesus Christ, to consider the dishonour done to His holy name, and the hindrance to the true progress of the Gospel, occasioned by the sanction given by its professors to the military system and spirit.

Beloved friends, our hearts are again turned in humble thanksgiving to our Father in heaven, in the fresh sense of what we owe to Him in Christ our Redeemer. "Other foundation can no man lay than that is laid, which is Jesus Christ." It is our prayer that we may be strengthened to stand fast upon this foundation, and to maintain a faithful allegiance to our Lord and Saviour. He hath for ever fulfilled and ended the typical and sacrificial worship under the law, by the offering up of Himself on the cross, "once for all." He is the one sacrifice for sin, to whom those sacrifices pointed, the "great high priest who is passed into the heavens," through whom alone we "have access, by one Spirit, unto the Father." His priesthood is "unchangeable," and can have no substitute or representative upon earth. He baptizes with the Holy Ghost, through whom the Gospel of His grace is made effectual in all them that believe and obey, both to their peace and fruitfulness. He is "the head over all things to the church," the dispenser of the gifts of the Spirit. All true spiritual service must be of His appointment and qualification, and should be exercised in dependence upon His direction and blessing. In the face of so much in professing churches that tends to create a dependence upon outward ordinances, we desire to bear an earnest testimony to the immediateness of the Saviour's presence and ministration. The hierarchical system, with its ritual and ceremonial, has no place in the New Testament. The operations of the Holy Spirit are not there made dependent upon any human act or ordinance. The invitation, "Come unto me—I will give you rest," is free from all priestly intervention. "Whosoever will" may come immediately to Him, the Almighty Saviour. The work of the ministry of the Gospel is not limited to any particular class or order of men, neither is its worship restricted to outward observances, or dependent upon the presence of an outward minister. Wherever the two or the three are truly gathered in the name of Christ, there is He "in the midst of them," and there is a church. How dangerous is that condition of mind which associates Christian worship with pomp and ceremony, or that can view it as admitting gorgeous spectacles or outward show. The Most High cannot be worshipped by proxy.

He looketh at the heart, and requires heart-service in humble dedication unto Him.

Dear friends, with such privileges under the Christian calling, "what manner of persons ought ye to be in all holy conversation and godliness"! The time can never come for us to lay down any portion of our testimony to the Lord Jesus. Living not unto ourselves, but with hearts given up in faith and love unto Him, may we "grow up into Him in all things," and, in His unmerited grace, come to "stand perfect and complete in all the will of God"!

Signed in and on behalf of the meeting, by

JOSEPH STORRS FRY,
Clerk to the Meeting this year.

Mr. John Barnes, of Cheshunt College, has accepted the unanimous invitation of the Congregational Church at Fareham, Hants, rendered vacant by the resignation of the Rev. T. G. Beveridge, who has gone as a missionary to Madagascar.

DEGREE OF D.D.—The Rev. Alex. M'Auslane, of Finsbury Chapel, London, has received the degree of Doctor of Divinity from Washington and Lee University, Lexington, Virginia. The University, of which an interesting account appears in Macrae's "Americans at Home," is best known in this country as General Lee's College. It stands high in the South, and has a great many students in it of Scotch name and descent.

WAVERTREE, LIVERPOOL.—A valedictory service was held at the Congregational Church, Wavertree, on Thursday, the 18th inst., to bid farewell to the Rev. Walter Hardie, B.A., and his family, who will sail for Australia in the Great Britain. In remembrance of a short ministry at Wavertree last summer, and as an expression of sympathy, the church and its pastor, the Rev. Edward Hassan, presented Mr. Hardie with a cheque for 100*l*. The Revs. S. Pearson, M.A., Alden Davies, and W. Davies, B.A., of Liverpool, and the Rev. R. S. Toms, of Enfield, took part in the service.

VENTNOR.—On Thursday, July 11, the Congregational Church, Ventnor, was reopened after enlargement. In the morning the Rev. R. W. Dale, M.A., preached an earnest and eloquent sermon on Acts ii. 47. In the evening a most interesting meeting was held, when excellent speeches were delivered by the Rev. G. A. Coltart, Ryde, on "The Life of the Church"; the Rev. R. W. Dale on "The Ministry of the Church"; the Rev. S. March, Southampton, on "The Worship of the Church," and the Rev. Dr. Halley on "The Work of the Church." The next day (as stated in our last number) Mr. Dale had a serious accident at Carisbrooke Castle, but we are happy to learn that he is now progressing very satisfactorily. On Sunday the Rev. Dr. Halley preached two excellent sermons. In the morning the text was John xi. 5, 6, and in the evening John xix. 36. The congregations were large at each service, and the collections amounted to 117*l*.

LEWISHAM CONGREGATIONAL SCHOOL.

The annual meeting of the Congregational School at Lewisham for the Education of the Sons of Congregational Ministers was held on the afternoon of the 11th inst. The weather was most auspicious, and there was a large gathering of friends from London and other places. The grounds were seen to great advantage, and the new wing and other additions which were made to the school buildings last year and during the present conveyed the impression of comfort and ample accommodation for the youthful inmates that must have delighted all who attended the examination. The Rev. Thomas Binney presided. The proceedings were opened with prayer by the Rev. Mr. Price, after which the boys, whose ages ranged from ten to about sixteen years, sang a number of songs and recited pieces from various authors.

The Rev. JOSIAH VINEY, the hon. secretary, read the following report of the secretary to the Syndicate appointed by the University of Cambridge to examine the school. That gentleman had taken the school under his care, and had devoted three days to the examination:—

Sir,—I beg to send you, for the information of the Syndicate, my report on the above school, which I have recently examined, in accordance with your instructions. The school was established in 1811, is supported by subscriptions, and is exclusively for the sons of Congregational ministers. Except in the case of a few boys who contribute towards the cost, board and education are absolutely free. The school terms extend over forty-two weeks in the year. I was present at the school June 24th, 25th, and 27th, when seventy-seven boys (four forms) underwent examination, their ages ranging from ten to fifteen and a-half. The work of the school is conducted by the principal, assisted by three resident masters. There are also two visiting masters for drill and singing. The house, recently enlarged, stands in its own grounds, in an apparently healthy situation. The dormitories are airy and well arranged; the school-rooms amply commodious for the number of boys. Adjoining the school is a good playground, with covered shed and small gymnasium. There is no field for cricket or other games. The subjects which came under my notice were religious knowledge, history (English and Roman), geography, English grammar and literature, Latin, Greek, French, arithmetic, algebra, Euclid, trigonometry, and natural philosophy. Religious knowledge: Highly satisfactory answers were given, in writing and orally, throughout the school. Nine boys had some idea of translating Greek Testament. English subjects: Generally well prepared. The boys expressed themselves well and concisely. The papers sent in were as a rule highly commendable for spelling, handwriting, and neatness. Form I. had read to some purpose a book of Milton and a play of Shakespeare. Latin: Portions of Livy, Virgil, and Horace had been prepared by Form I. There is not much evidence of accurate scholarship, but the boys have been fairly grounded in the rudiments of the language. Translations were freely given, and what is done is something better than mere memory work. Greek: Nine boys examined. Considering the short time they have learnt Greek, and the few hours devoted to it, extremely good progress has been made. Two boys translated Greek play fairly. French: Taught as a form lesson throughout the school, and generally satisfactory. Pronunciation good. Mathematical subjects: Arithmetic good. Algebra fair in Forms I. and II. Euclid very well written out by several boys. Only two boys took the papers in trigonometry and mechanics, in which elementary questions were satisfactorily answered. General Summary: There is abundant evidence of careful and conscientious teaching in all parts of the school. The conduct of the boys during the examination was most exemplary; they were very attentive, and worked hard and steadily; there was little or no trifling with questions. It would be well, I think, if the smaller boys were occasionally practised in answering questions on paper. I was very favourably impressed with the tone and discipline of the school.—I am &c., T. STEVENS, Magdalene College, Cambridge.

Mr. Viney said that, considering the severity of the examination, the result was deemed by the committee very satisfactory. Mr. BINNEY: Very satisfactory indeed.

The prizes were then distributed by Mr. Binney. The highest prize was awarded to Master B. J. Snell. The Rev. Thomas Rudd, B.A., the head master, stated that a special prize had been given to Master F. M'Kinnon. It was voted by ballot by the boys themselves to the boy who was most kind, generous, and upright on the playground and during play hours. Out of seventy-four votes thirty-seven had been given to M'Kinnon, and twenty-six to Snell. In handing the prizes to the successful scholars, Mr. Binney addressed to each a few simple, off-hand observations.

The Rev. R. S. ASHTON, B.A., secretary of the Evangelical Continental Society, who was the first called upon by the chairman, addressed the meeting on the inestimable value of a sound classical and religious education as a basis of future success.

The Rev. R. N. MARTEN, B.A., Lee, said he had great pleasure in being present in order to bear his testimony to the invaluable services which his friend Mr. Viney had rendered to that institution, and of having an opportunity of seeing some of the results of his labours during the past year. He was sure they must all sympathise with the object of the school in helping the sons of ministers with their education at the commencement of their life. They knew that many had gone forth from the institution since it was established, and that they had felt in their future lives the great advantages which they had enjoyed there. He also was very glad to hear such a satisfactory report from the University examiner. That was the first time the school had undergone such an examination, and he must congratulate the managers on the result.

The Rev. B. WAUGH, Greenwich, said a few words on the topic, A high moral tone in the school the best security for successful work in life. He stated that he knew the father of the boy who had that day received what might be called the prize for bravery and for general good conduct in the playground; and he was exceedingly glad to find that the late Mr. M'Kinnon, who in his lifetime was a faithful and devoted servant of Christ, had a son in that institution, to whom had been awarded a prize for carrying out the principle enunciated in the topic assigned to him. He hoped that the pupils sent forth from that school would find in that a strong stimulus for putting forth all their energy in the acquisition of knowledge. (Applause.) The youth of the middle classes must be prepared in a little time to see the elementary schools of the country sending forth those who would be their competitors, and would prove to be "foemen worthy of their steel." Let them acquire a thorough education, combined with a high moral tone, and he would be certain of their success in life.

At this stage the CHAIRMAN said that there were five or six of the boys who were about to leave the school, and to each of them would be presented a copy of the Scriptures, in accordance with the practice of the school. The boys in question having been called to the front of the platform, Mr. BINNEY, addressing them, said:—

My dear boys,—You are going to enter upon life in some form or another. I have no doubt you have already received many suggestions for your conduct here and in the course of your studies, and also by the religious instructions which you have received, to cherish the fear of God, and to be actuated by the principles of uprightness and integrity. You will have been urged to maintain constant and humble reliance upon God, and to seek by prayer for His grace and assistance; and I trust you will embark upon life with the determination to be regulated and guided in your future career by these lessons of heavenly wisdom. In this book it is written, "Thy word is a lamp unto my feet, and a light unto my path." That is one of the golden texts with which it is so full; and I trust you will take it with you, and keep this text ever before you. There is another passage in it which you may remember—'Wherewithal shall a young man cleanse his way?" That text just means keeping the way clean. It is far better not to get soiled than to have the dirt washed off; and therefore impress upon your minds when you go out into the world that innocence is better than repentance—that it is far better not to commit sin than to have it forgiven. It is a great mercy to have it forgiven; but remember how much better it is that a young man should keep his way clean. Seek, therefore, to be preserved in purity of life, and by means of, as this book says, "taking heed thereto, according to Thy word," and thus you will be kept from sin. To have a pure conscience, to have no dark spots in your memory, is a great blessing and joy. Fall into habits of sin, and you will find that you have destroyed your own peace of mind, that you have done that which will reproach you, and will prevent you from reading with satisfaction such passages as those I have quoted. It is, however, a blessed thing that when we have sinned, and come in brokenness of heart and simplicity of mind to ask for forgiveness, this book has such comforting words as help us to look to our Father in heaven, and assure us that if we only trust in Him we shall get back to Him. In this book there is this other beautiful text which it is desirable for you to remember—"When thou awakest it shall talk with thee." My dear boys, what a beautiful familiarity, what loving friendship, when two can thus talk together! If a boy, if a young man, is so living that he is conscious that he is seeking to live according to the rule of the Bible, he need never be afraid when he wakes in the morning to take up and to find in it a bright and loving word for him. The book is filled with words like those I have referred to. Mr. Binney, in a few simple, affectionate words, urged those who were orphans to remember that they had a Father in heaven; and besought all to bear in mind that, in leaving school, they were not to get quit of authority. They must exercise authority over themselves. "Unless above himself he can erect himself, how poor a thing is man." Master themselves, and let God be master over them. My friend Mr. Marten (continued Mr. Binney) referred to the late Sir F. Buxton, who had this great idea, that without energy and determination it is impossible to make a two-legged creature into a man; but that with that he might do anything. I have written a book about Sir Fowell Buxton, and I mean to give every one of you a copy of it. (Cheers.) You will find from it that Sir Fowell was rather an idle lad, was fond of amusement, went lounging about the fields, and was a very good shot, and all that sort of thing. At last he awoke up, and there came a time when he began to feel what a serious thing life was, and that he ought to be a man. His whole career was changed. He went to college, and carried off almost every prize; and he lived to lead a good, noble, religious life. He always sought the direction and blessing of God, and by prayer, the power of the Word, and energy and determination, he was enabled to do what he accomplished. His character is worth your study. Seven copies will be required, and when I get them I will write your names in them, and send them to you by post. (Renewed applause.) I wish you God's blessing and guidance, and may your path through life be like the light of the morning, which "shineth more and more into the perfect day." (Mr. Binney then gave a hearty shake of the hand to each of the boys he was addressing.)

W. HITCHIN, Esq., said that the number of boys in the year 1866 was fifty, and the contributions amounted to 670*l*. The boys now numbered seventy-seven, and the contributions were 1,211*l*., so that they had nearly doubled the latter within the last six years. (Applause.) They now wanted to increase the subscriptions to at least 1,500*l*., and the number of the boys to 100. They were indebted to their indefatigable secretary, Mr. Viney, for the large amount of success which they had experienced. There had been raised 2,000*l*. for the infirmary and dormitories, and 3,000*l*. for the new wing, making 5,000*l*. for the extension of the school, and for this they were indebted to Mr. Viney. He hoped their friends here and elsewhere would respond to the appeal made to them. He proposed that the best thanks of the meeting be presented to the Rev. Thomas Binney for his services upon this occasion.

The Rev. J. PULLING, of Deptford, seconded the motion.

The Rev. Mr. VINEY, in supporting the motion, said Mr. Viney had come to preside over them at some inconvenience, and they were exceedingly thankful at having him amongst them. He also said that they were exceedingly thankful to God for the health which He had bestowed on the boys during the session now closing.

The motion was carried amid acclamation, and suitably responded to. After a vote of thanks to Mr. and Mrs. Rudd and the other teachers, the company and pupils adjourned to the playground, where the latter went through their drill and fencing exercises. The visitors then retired to the dining-hall, and partook of the refreshments which had been provided.

Correspondence.

"EXTINGUISHED."

To the Editor of the Nonconformist.

SIR,—You have commented well on *Punch's* cartoon, taking it in one way; but may we not look at it as a covert satire? Mr. Miall comes to the House with light, and boldly asks for more! "Light! light!" exclaims Mr. Gladstone, "No, indeed, for the safety of the Established Church there is too much already shining on it," and so tries at once to put all out with a church steeple extinguisher. *Punch* grins, and hints, "Is this Church of England defence?' Does it love darkness rather than light? Or, after all, does he really mean, ah! a dark Church suits *us* best?

J. A. W.

WHAT MAY HAPPEN—IF!

To the Editor of the Nonconformist.

SIR,—In your issue of the 10th inst., there appeared, from the pen of Mr. Edward White, a long and very suggestive letter on the question, "*What would have happened—if?*" referring to the results which might have been expected "if" the Nonconformists had re-

mained steadfast to the ground they took twenty-five years ago, as to the denial of Government having anything to do with education *at all*. Another question, however, may be fairly started, as to what may or will happen, "if" the scheme proposed by Mr. Rogers be fully carried out. The principle of this scheme is, "United secular, separate religious instruction"; and the plan proposed is, that "bands" of "voluntary teachers" of "the different religious denominations" should have the use of the Government school buildings, for the inculcation of their doctrinal views. Mr. Rogers says:—"The work must be done systematically. The hours at which the public schoolrooms may be had for the purpose, by representatives of the different churches, will, of course, be regularly arranged, definite appointments of the agents must be made, and a machinery must be organised by which the work may be carried on with efficiency." The "agents" are to be men and women who may give themselves to the work, not excluding "ministers," who may "add this to their other duties."

Mr. Rogers would seem to limit himself to "Congregationalists, Baptists, and Methodists," "religionists who hold the same Head, and love the same Gospel," engaging as Christians "in a Catholic enterprise." But Mr. Rogers appears to forget that all churches and all religionists will have the same right to send their voluntary teachers into the Government and national schoolrooms." What, then, may happen?

1. In the first place, any church, or any sect of religionists, from the highest Anglicans to the followers of Mr. Voysey, or even lower, may claim the use of the "public schoolrooms" for their "agents," and be as authorised to teach their doctrines as Mr. Rogers and his friends theirs.

2. The Romanists, who in some parts of the country are very numerous, would have the same right to use "the public schoolrooms," not only for their own children, but for any others they could induce to attend (and their means of influence are not small), and thus there would be the authorised introduction of pictures of the Virgin and the saints, the setting up of the crucifix, with all that *they* include in "a Catholic enterprise." The pictures and emblems would be put away after the lesson, just as the other agents would have to put away their religious books. Neither would have to appear when the school, properly so called, assembled, but one would have as much right as the other to be produced in the school-building, when "the definite appointments of the agents" and the "organised machinery" came into play, for the work of the "voluntary teachers" to be "carried on with efficiency." Among these "teachers," in the case before us, might be nuns, and sisters of charity, and Catholic priests; these would also be on a level with Mr. Rogers's "pious ladies," "holy and thoughtful men," and "ministers," who added the work of teaching to "their other duties."

3. Supposing that Mr. Rogers's system was to be established in Ireland, the effect would be, that, while "schools" were established and conducted on the principle of "limited secular instruction," a vast machinery of "school buildings" would be provided by the State, and be placed at the service of the Romanists for those numerous "bands" of "agents" of every conceivable sort, in which their system is so prolific.

I do not write to advance or advocate any system of my own, but simply to ask whether that of Mr. Roger, which received the sanction of the Congregational Union, would not resolve itself, if fully and fairly carried out, into one of universal or concurrent endowment? A national building, given up to the use of a Church, is, in principle, as much a national endowment as money.

Yours, &c.,
A LOOKER-ON.

THE STATE CHURCH.

To the Editor of the Nonconformist.

DEAR SIR,—The recent judgment of the Privy Council is awakening in the minds of many of the attached friends of the Church of England the natural inquiry, Is the Church as by law established, *a Church of Christ.* in the true, Scriptural sense of the word? According to the nineteenth article, "the visible Church of Christ is a congregation of faithful men." Is this in harmony with the teaching of Scripture? and if so, does it correctly describe the Established Church of this country? This is the question which is now, for the first time, being viewed in the light of Divine revelation by godly men within the pale of the Establishment. That the State Church is a true and real Church of Christ, has hitherto been received as an undoubted truth, but recent events have awakened a spirit of inquiry, and what is now specially needed is that this inquiry should be aided by those who have long and carefully considered the subject. Hoping, therefore, that you will kindly open your columns to a consideration of the particular point referred to,

I remain, dear Sir, faithfully yours,
A BIBLE CHRISTIAN.

BOARD SCHOOLS.

To the Editor of the Nonconformist.

SIR,—At first the London School Board was accused of doing nothing but talk and make inquiries. Now its critics come with a different tale. Deputations of wardens, clericals, and Romanists complain that the board is over busy.

We are assured that Bethnal-green needs no more schools; so say good and well-meaning men who stand at the head of their own pet establishments. But can any one of the board spend an hour in the midst of eastern London without being driven to the inevitable conclusion that for such widespread misery and destitution of mind and body more schools for thousands, not for hundreds, of the helpless children are the one thing needful. No one can deny that our well-meaning clericals have begged and slaved to mitigate this misery; but, after all the help they have obtained from casual and intermittent charity, each school stands an oasis in the desert. It is equally true that a board school here and there may be regarded as a terrible invader. All declare that the inevitable result must be that the children will desert the old school and flock to the new. Of course they will, because they know full well that such board schools must be real, genuine, earnest centres of instruction. Our antiquated national schools will be under the necessity of revising their scanty programmes, and changing their uncertificated teachers. Men of a far higher intellect and acquirements must be chosen, unless these poor but weak and often worthless institutions mean to die the death of the useless.

Our need is sore indeed. The best districts in Europe and America have taught us valuable lessons. If, as with the Dutch, Swiss, German, and Americans, board schools had stirred up the dull pool of our existence fifty years ago, by this time no deputations would have been ready to tell us that good schools are not needed to complete the educational requirements of the million in eastern London. Let any thoughtful man examine any dozen children he can catch in the neighbourhood, and he will understand that if in the midst of this mass of ignorance we multiplied our board schools by ten, even then we should have a hard battle with the black destitution of our Eastern population.

Yours faithfully,
JOHN BENNETT.

65, Cheapside, July 19.

MR. THOMAS HUGHES, M.P., ON REFORM v. DISESTABLISHMENT.

To the Editor of the Nonconformist.

SIR,—It has been noted more than once in your columns that the Establishment question is rapidly assuming a new aspect. The gathering of the Liberationist forces has caused a change of front among "our friends the enemy." The old position of the defenders is no longer maintained, that the Church of England is the sole vehicle of divine truth, and the exclusive communicator of "divine grace." It is virtually conceded that the present *status quo* must be abandoned. As it was in the beginning and is now it must not continue to be. A new war-cry is raised. The banners do not now bear the unyielding motto, "No surrender." The call to the battle is "Reform, not Disestablishment." With resolute battalions of anti-State-Churchmen marching forward, the assailed are called upon to make serious changes in their attitude. It is not for us to decide upon the opportuneness of this strategic movement. That is not our affair. It rests with the defenders themselves. It is enough for us to declare the fact that the policy of upholding the Establishment *as it is*, in its existing form, is given up as utterly inadequate in the presence of the ecclesiastical tendencies of the times, and that the command has gone forth, "Strengthen those weak points in the wall, or capitulation will be forced upon us by irresistible necessity."

This is a complete change of attitude. Churchmen have been impelled to adopt it by the presence of the disestablishment movement. Before the agitation commenced there was a general blindness to the weaknesses of the institution. The Church was a perfect man. The whole head was healthy, the whole heart strong. When blemishes were hinted at high dignitaries deprecated rather than encouraged reform. Circumstances, however, alter cases, and there is now clear insight into and real concern for many of the defects of the Establishment. To that the Liberation Society has to be thanked for opening the eyes of those who held there were no rents in the garments and no spots on the face of the Church. Bishops, deans, canons, lay peers, members of the House of Commons, see now quite clearly the beams in her eye. Exalted authorities are frank in confessions. They admit there are many grievances in the Church, many abuses of which they are all ashamed, and which they would instantly remove—many weaknesses they would not disguise but cast off had they the power. As a remedy, then, for some of the abuses of the Church Mr. Hughes, on behalf of the improvers and renovators urges upon the House of Commons reform, not disestablishment.

Truly we sympathise with these Church reformers; but we are afraid they do not consider the difficulties in their way. We ask Mr. Hughes, What agency is to amend the Established Church? Who is to begin the reform? How far is it to extend? What kind of renovation is it that would satisfy the Ritualists and delight the Evangelical, and bind the more bitterly hostile parties into a beautiful whole? Is it Parliament that is to cement the edifice? Is it Convocation that is to start upon the work of repairing the ramparts? Is it a series of uproarious talkations like the celebrated February meeting at St. James's Hall? Adopt which instrumentality you may, the obstacles are insurmountable.

Take Parliament. It is to that Dean Stanley, Canon Miller, Canon Ryle, Lord Shaftesbury, and Mr. Hughes, appear to appeal. What hope is there from that quarter? Lord Shaftesbury can return a melancholy answer. Fresh in the memory is the fact that his lordship, in the early part of the present session—in February, I think—introduced into the House of Lords a measure for investing any three parishioners with the right of instituting legal proceedings against their clergyman in the event of his occasioning scandal, or being chargeable with breaking the laws of the Church. The measure was unsuccessful. Why? Dr. Magee, the Bishop of Peterborough, scoffingly opposed it. He assailed it with sarcasms, laughed at it, mocked at it, declared that it might place power in the hands of the greatest fools in the parish—a pleasant sacerdotal compliment to the laity—and affirmed that there was no definition of a member of the Church of England known to our law! Mr. Hughes, also, can furnish a reply to the same question, for the number that recently voted with him for an inquiry with a view to reform was less than half the number that went into the lobby with Mr. Miall, whose principles are gradually gathering strength in the House of Commons—where the work of conversion to religious equality has invariably been slow. These are only two specimens of the almost invariable conduct of Parliament. Who can hope that the Legislature will undertake the task of reconstructing the Establishment? Lord Shaftesbury, although most eager to effect reformation—doubtless such reformation in ritual as would rejoice the Anglo-Papists and in doctrine as would gladden Dean Stanley—can scarcely cast again a longing eye in that direction. The hopelessness of appealing to Parliament is evident. Said Mr. Henry Clark, at a meeting of the Liverpool Branch of the English Church Union in January, 1871, "Parliament can do nothing, being too busy, and will do nothing, as it won't be troubled. The legislative block was complained of only last week by the Primate." It is engrossed, absorbed, completely overwhelmed, and entirely blocked up, session after session, by secular business; and it argues, therefore, considerable simplicity that, with these matters postponed, year after year it will set about solving the ecclesiastical problems which have divided Churchmen into irreconcilably antagonistic parties, and with respect to which there is not at present the remotest possibility of agreement. It is also the verdict of history, and the judgment of many Episcopalians, that the weaknesses of the Church are the fruits of Acts of Parliament. "She is chained down by the Statute-book," says the Rev. W. J. Bennett, M.A., vicar of Frome, "without a voice to speak, a breath to breathe, an arm to uplift; with discipline defunct, and doctrine in the power of her enemies." "If," says Mr. Henry Clark, "one evil more fatal than another has been fastened upon the Church, it is the modern pew-rate system—a system which has been inextricably woven into her policy by numberless Parliamentary Acts, and which in too many churches can only terminate in the complete dissolution of Church and State." Acts of Parliament have entangled and burdened and enslaved the Church, and yet theory is "let us have more of them!" Acts of Parliament have been administered to the Church in dose upon dose to the weakening of her, and yet the patient asks for more! Does it not argue an inexplicable blindness? The general sum total is—that it is utterly futile to look to Parliament. "The very materials and construction of the Legislature," wrote the *English Churchman* a few months back, "the heterogeneous admission within its walls of every claimant, the necessity of excluding religious questions from its debates out of mutual forbearance to personal opinions, utterly prevent its fulfilling its ancient office as protector of the Church." The uselessness of putting faith in Parliament must be evident to Lord Shaftesbury and the Evangelicals. The Broad Church party would repudiate all interference with "heresy," while to be put in possession of the means of stamping out both Rationalism and Ritualism is a consummation devoutly wished by the Low section. The Ritualists energetically repudiate all civil control—Archdeacon Denison, Canon Liddon, Canon Gregory heading the number of those who defy the law. Moderate High Churchmen are represented by the *Church Herald*, which, writing on the reform measures proposed by the Archbishop of Canterbury, asserted that "the majority of the House of Commons is known to be opposed to the highest claims of the Church, and suspected to be only waiting for a favourable opportunity for depriving her of her legal rights and privileges. A very large minority of that body has openly proclaimed its hostility to her, and avowed its intention of confiscating her revenues. Every measure issuing from such an assembly must inevitably be regarded with suspicion; even when an Act appears just and honest it will be suspected of concealing some secret snare; and the most thorough supporters of Church and State—as they are—cannot deny that recent proceedings, both within and without the walls of the palace of Westminster, have greatly tended to confirm the opinion of those whose only hope is a speedy disestablishment."

We press these facts upon Mr. Hughes, and ask him—is he, in the face of the failure of Lord Shaftesbury and

of his own discomfiture—the conduct of the Bishop of Peterborough—the defiance of Parliament and of the Privy Council by the Ritualists—the antagonism of the Broad Church party to governmental limitation of doctrine—the medley character of the House of Commons in a religious point of view—is he ready to meet these facts, and show that Parliament, clogged with other work, set at nought by the sacerdotalists, distrusted by the Evangelicals, has both the willingness and the time to enter upon the discussion of subjects about which no two representative Churchmen are agreed? Perhaps he may bid us turn to Convocation. What of that venerable talkee body? It has tinkered at such matters as the length of services, but it has refused even to put the tip of a single finger to the Athanasian Creed. Lord Shaftesbury has appealed to the bishops to make the use of the creed optional; and the bishops cannot determine what should be done. Lord Shaftesbury, therefore, declares there is no hope from the bishops. And further, the times are gone by when the English laity would suffer an exclusively clerical assembly to make laws for a corporation of which they are the most important members. Admit the laity then. What number of them? Upon what terms? With what footing and power? Already they are in Synod; but in no case I believe are they on a voting equality with the clergy, and in no instance that I have heard of has a Synod reformed a single abuse. And Bishop Magee generously numbers them among the fools. Besides all this, Convocation cannot legislate first without special authority from Parliament, and, second, without the endorsement of Parliament on its acts. And there, again, we come into contact with elements of chaos rather than of construction. Whence is the inauguration of reform to spring? Perhaps Mr. Hughes would answer, "Call meetings, and educate the constituencies." Mr. Hughes took part in one in February last in St. James's Hall, London. He must remember that Dean Stanley, when entering into practical details, was compelled to sit down amidst an uproar, which so provoked Dr. Barry, of King's College, that "he thanked God it was not left to such an assembly as that to settle the question of Church reform." He must also remember that Lord Lyttelton kindly intimated that the opinion of the laity on the matter of the Athanasian Creed was not worth anything, "as it arose chiefly from ignorance, and was a good deal of it latent Socinianism." Talking meetings to save the Establishment by mending it! Recall the comments of the *Church Times* of February 23rd on the St. James's Hall gathering:—"No word was uttered by any one which even glanced towards a real strengthening of the Church of England, which aimed at increasing her spiritual influence, her moral dignity, or even her practical usefulness. No suggestion was broached as to schemes for attracting within her pale those millions who are now outside it, or for turning her cold and indifferent sojourners into ardent and devoted patriots. The sole question agitated was, what amount of tinkering, vamping, and painting, will delude Mr. Miall and his forces into the belief that the fortress has been newly plate-armoured and equipped, so that an attack would end in the hopeless rout of the assailants in Parliament."

Before then entering upon particulars as to the character and extent of reform—before uttering a syllable as to any improvement in the mode of electing bishops and deans; in the powers of Convocation, which is now without legislative capacity, and is simply what the *Times* describes it, "a debating society"; in the Final Court of Appeal, which denies to the Church the "power to decree rites and ceremonies and to have authority in controversies of faith"; in the traffic in Church livings which Bishop Fraser terms "a very patent and conspicuous evil, so pernicious in its influence that every true well-wisher of the Church ought to desire its removal," but with reference to which Bishop Temple says, "it is no doubt very difficult to determine in what way the evil can be best remedied"; in giving to the Church, now entirely helpless, the power of self-government; in investing her with functions to amend and reform herself,—before saying one word as to any one of these subjects, we send home to Mr. Hughes the preliminary question, in what instrumentality is renovation to originate? Perhaps he may clearly prove how the Establishmentarian and Nonconformist and Roman Catholic and Jewish and Secularist House of Commons may be incited to undertake the reformation, or how Parliament may be induced to endow Convocation with the necessary functions, and then how Convocation may be joined into one compact body for effecting the enterprise? or how the three distinct sects in the Church, two of which are hopelessly implacable towards each other, may be formed into one solid union for the grand regeneration? Should Parliament take the initiative, perhaps Mr. Hughes may be able to demonstrate how that would meet with the hearty assent of Convocation when one portion of that rusty body is already jolting against Parliament. Should Convocation begin, he may show how that would immediately gain the approbation of Parliament and the earnest support of the laity. During his visit to Lancashire Mr. Disraeli was entreated by the Northern Church Defence Society to appear in the character of purifier and redeemer of the Establishment; but that astute politician, who possesses the wisdom of the children of this generation, was too cautious to venture upon making any definite promises, his sole intelligible counsel being "Petition against the Burials Bill!" Who knows better than he that reform is impracticable? Who sees more clearly than he that the Evangelicals want the Church reformed into the ceremonial and doctrinal principles of Mr. Ryle and his party, but that the Ritualists, a more powerful body than Mr. Ryle's friends, will never agree to that? Whose insight is truer into the designs of the Ritualists, that they want it reformed into a Church governed by themselves—the priests, but that neither the Evangelicals nor any Englishman who loves liberty will suffer the domination of any priesthood in this country? Who is more familiar with the facts that Broad Churchmen are opposed to both Dr. Pusey and Mr. Ryle?—for they want it reformed into a perfect medley of a Church, open to all shades of faith from hyper-Calvinism down to Atheism, propagated by the authority and at the cost of the State, but that neither Dr. Pusey, Mr. Ryle, nor the Nonconformity of England will accept this system of comprehension. Perhaps, however, while Mr. Disraeli, discerning the signs of the times, takes refuge in the discretion of ambiguity, Mr. Hughes may be able to move away the difficulties that encompass the case.

Meanwhile, practical men who seriously think about this question to solve it are admitting that of the two theories the only attainable one is disestablishment. Few men of any political sagacity give the Establishment a long lease of life. Few men of any insight into the discordant tempers in the Church believe that, either through Parliament or through Convocation, she will adapt her machinery to the work of correction and improvement. Few men outside the ranks of visionary comprehensionists believe that the Church, rent and torn asunder by intestine feuds, can be cured of its ailments by any other mode than disestablishment. A house divided against itself cannot stand. The tendency of ecclesiastical legislation throughout Europe is in that direction. "No one," said Dr. Guthrie in Edinburgh, "could fail to see that a tide was rising which would rise till it swept down the Establishment." "Whether years," wrote the late Dean Alford in "Essays and Addresses," "or decades of years be taken for the accomplishment of this—however it may be deprecated, and however opposed—accomplished it will certainly be. History has for ages been preparing its way; in part, changes it has been conceded over and over again; God's arm is thrusting it on, and man's power cannot keep it back." "It is impossible," said the Hon. C. Wood, at a meeting of the English Church Union, in June, 1869, "to look around the world and not see that everywhere the tendency of the age is to separate between things temporal and things spiritual. And it would be madness in us, because we may dislike the prospect, to neglect to prepare for what those who dislike it most are obliged to confess is no improbable contingency." "The tide," confessed the *Church Times*, "is making against establishments, and the longer we can keep ecclesiastical questions out of Parliament, the longer is the union between Church and State likely to continue." And the same paper declares "that the causes which are at work to bring about disestablishment are not peculiar to England—they are waves of an ocean too vast and remorseless to be kept at bay with any legislative mops or brooms—a process which is going on simultaneously, and has been going on for nearly half a century, in every country in Western Europe." And the *Church Herald* in a recent number affirms—"It is now a settled principle in nearly all constitutional Governments—that is, in nearly the whole civilised world—that religious societies have a right to manage their own affairs. How else can the rights of conscience be reputed? . . . The Archbishop of Canterbury (in counselling reform) is, in our opinion, *beginning at the wrong end*. What the Church really needs is autonomy, the restoration of her undoubted liberty, the resumption of her inalienable rights, and the recovery of her powers of self-government." Those are now the wants of the best members of the Church of England, but freedom and self-control cannot be enjoyed in wearing the fetters inseparable from our Establishment. The liberty and elasticity of Nonconformity are impossible in a State-Church. The truth is that the *Church Herald* has discerned the true course—the only effective policy—in the expression "beginning at the wrong end." There is but one way to remove the abuses inherent in a religious society, whose temporalities and spiritualities are under the control of the State. Disestablishment alone is the way to real regeneration. In Ireland, for example, disestablishment has infused new life into the now Free Episcopalian Church, and the work of reform is proceeding with an energy and zeal and success never witnessed in the times of State patronage. The Irish Church Act, said the Archbishop of Dublin at his visitation in September, 1871, "though it has inflicted much evil, had also taken out of the way obstacles which had blocked their path, and which they might not otherwise have found courage or strength to remove. Their connection with the State had had many advantages, but it had seriously hindered all efforts to fashion their arrangements to the needs of ever-changing times."

I am, Sir, respectfully yours,

S. F. WILLIAMS.

Newchurch, Rosendale, near Manchester.

SUNDAY INTEMPERANCE—PRESENT DUTY.

To the Editor of the Nonconformist.

DEAR SIR,—Why is the day of rest and worship the day of drunkenness? Is it not because the Sunday liquor traffic has made it the great day of temptation? What thousands gather every Lord's day in the public-houses, gin-shops, and beer-houses! Think of the licentious and profane language so often used in them, and of the drink with its maddening effects! Was the Sabbath given to be thus spent? And if not, why has society created a temptation that blights so many hopes, weakens so many hearts, and ruins so many souls? Is it not the bounden duty of society to remove at once a temptation that is so fatal to large numbers of the people? In Manchester, 151 spirit-vaults, 257 public-houses, and 1,027 beerhouses were watched, and on one Sunday the visits were 214,810; by men, 120,122; by women, 71,111; and by children, 23,285. In Marylebone on the census Sunday there were 17,805 persons in the churches and chapels, and 20,000 in the public-houses and beershops.

It has been estimated that on a Sunday in Liverpool the visits to the public-houses are 140,000, and that 10,000 persons are engaged in selling strong drink. Eighty public-houses were watched on one Sunday in the metropolis, and 50,000 persons were seen to enter them. Why should not a law be passed in the present session of Parliament removing so great a temptation? True, if the Government endeavour to accomplish this reform they will be opposed by the large brewers and distillers, but they will be supported by 40,000 ministers of religion, 160,000 officers of Christian churches, 350,000 Sunday-school teachers, 4,000,000 Christian communicants, and 10,000,000 of attendants on public worship. The report of a Royal Commission shows that stopping the Sunday liquor-traffic has been a great boon to Scotland; and a recent Parliamentary report shows that it has worked well in Prince Edward Island, Newfoundland, and New Zealand. Other evidence proves how valuable it has been in the Isle of Man, Guernsey, Canada, Jamaica, Victoria, and Tasmania.

May I ask each of your readers to use two means to secure for England the same boon? Pray earnestly that God may give success to the efforts used for this object, and write earnestly to each of your representatives in Parliament soliciting him to vote for it; and although it is an advanced period of the session, it is expected that the Government Licensing Bill may be amended in favour of entire Sunday closing. Mr. Birley's bill for this object is also down for a second reading on the 31st inst. Trusting that your readers will aid in promoting a measure that will aid every good and check every evil work.—Yours obediently,

E. MATTHEWS, M.A.,

Travelling Secretary of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday.

52, Parliament-street, S.W., July 20, 1872.

PARLIAMENTARY SUMMARY.

IRISH RAILWAYS.

In the Commons on Wednesday, Sir R. Blennerhassett moved the second reading of a bill to sanction the purchase of the Irish railways by the State. The costliness of the system was shown by the fact that there were fifty-six railway companies in Ireland with lines averaging forty-eight miles each, and that in order to keep them going there were 438 directors, fifty-six solicitors, fifty-six secretaries, and seventy engineers, while the working expenses were in some cases equal to 90 per cent. of the receipts. He proposed, therefore, that the railways should be purchased by the State under a guarantee from the Irish counties against loss, and he estimated that they could be thus acquired for a sum of about thirty millions. The counties would, he said, guarantee 3½ per cent. upon the outlay, and regard being had to the saving to be effected under a single management, he anticipated that there would be an immediate profit upon the investment. Mr. Goldsmid and Sir T. Bazley opposed the bill on the ground that the shortcomings of the Irish railways might be remedied by improved management; and that if the principle were applied to Ireland it must be extended to England and Scotland as well at a cost of some 600,000,000*l*. Lord Hartington, on behalf of the Government, denied that there was any analogy between the Irish railways and those of England and Scotland. The whole Irish railway system was not more extensive than that over which the London and North-Western Company had the control, and which they managed in the most efficient manner by their own staff. It was also admitted that in Ireland complaints were general and discontent universal. Ireland had, he thought, some cause of complaint against Parliament in the matter of its railways, and he allowed that it was desirable to bring the subject to a practical issue. The attention of the Government would be directed to the question; and although he hoped it would be taken up next session, he could not give a positive pledge; but he promised that it should take its place among the other great questions waiting settlement. If the Irish railways were ever to be acquired by the State, it could only be at a price very little, if at all, in excess of their market value. As for the proposed national guarantee, he feared there were practical difficulties in the way which it might not be worth while to encounter, but he gave

the Irish members an assurance that the subject in all its bearings should have the earliest possible attention of the Government. As to the bill, he advised its withdrawal, as the subject could only be dealt with by the Government. Mr. C. Fortescue spoke to much the same effect, and in the course of the discussion which followed, the bill was supported by Mr. Pim, Sir D. Corrigan, Mr. O'Reilly, Mr. Synan, Mr. Maguire, and Mr. M'Arthur; by Mr. Kavanagh, who complained that the speech of the Irish Secretary was delusive; by Mr. Bass, who suggested that the State should purchase and manage all the railways in the United Kingdom; and by Mr. Martin, who took the opportunity of eulogising home rule. Mr. M'Laren and Mr. Gregory objected to the proposal, as at variance with the principles of political economy, and Sir F. Goldsmid insisted that it would open the door to inexhaustible jobbery. Mr. Denison warned the House against committing itself to any hasty expression of opinion in favour of giving the Government the enormous power and patronage which the acquisition of the railways of the empire would place in their hands. Colonel Barttelot exhorted the Government to deal honestly with the Irish people, and to enunciate a plain and intelligible policy on this and any other subject affecting their interests. Mr. O'Conor moved the adjournment of the debate, which motion was negatived on division by 84 to 63, but when the voting was concluded it was past a quarter to six o'clock, and the debate accordingly stood adjourned.

PUBLIC HEALTH BILL.

On Thursday the Commons went into committee on the Public Health Bill, and on Clause 5 Mr. Corrance moved an amendment to make the rural sanitary authority consist of a board of magistrates, guardians, and owners, instead of a board of guardians only, as provided by the bill. After a long discussion, the amendment was on division rejected by 84 to 7. Clauses to 31 inclusive were agreed to. On Clause 32, which transferred the powers under the Alkali Act, 1863, to the Local Government Board, Mr. Kay-Shuttleworth moved an addition to the effect that the powers and duties conferred by certain Acts on the Board of Trade in reference to the water supply of the metropolis should be handed over to the Local Government Board. Mr. Crauford opposed the amendment, which, however, on division, was carried by 193 to 16. Clauses up to 38 were then affirmed. A division took place on the motion of Mr. Muntz to strike out Clause 39, which repealed the Public Health Act of 1848. It was, however, adopted by 141 to 30.

On Friday, on Clause 41, Mr. Stansfeld proposed to give the loan commissioners power to lend for thirty or fifty years, according to the powers possessed by each sanitary authority under the existing Acts, and that they shall take into consideration the permanency of the work and its continuing utility. After discussion this amendment was carried by 79 to 56. On the clause settling the rate of interest, which fixes a minimum of 3½ per cent., Sir M. Lopes wished to convert 3½ per cent. into a maximum. After a division of 65 to 61, Mr. Gladstone offered to amend the clause by providing that the rate shall be such as in the judgment of the Treasury suffices to protect the Exchequer from loss, which was accepted by Sir M. Lopes. Mr. Dillwyn proposed that in the case of loans already made the Public Works Loan Commissioners shall have power to reduce the interest. Mr. Lowe opposed this, but on division the motion was carried by 56 to 49. The other clauses were then disposed of, and several new clauses were added.

BUSINESS OF PARLIAMENT.

On Friday Mr. Gladstone moved that on Tuesdays, for the remainder of the session, Government business should have precedence over other business. Mr. Newdegate complained of the injury done to private members in the gradual absorption by the Government of all Parliamentary time. Colonel Wilson-Patten suggested that the Government should reconsider the rules of procedure, and especially the half-past twelve o'clock rule. Mr. Bouverie would not oppose the motion, but thought the Government ought to acknowledge the concession by making an exception in favour of Sir John Lubbock's motion on Mr. Ayrton, Dr. Hooker, and Kew Gardens. Mr. M'Cullagh Torrens severely criticised the management of public business by the Government, and attributed to it the difficulty of getting on with the legislation of the year. Sir H. Selwin-Ibbetson recommended a reconsideration of the rules of the House by another select committee next year. Mr. Beresford Hope urged the necessity for giving Sir John Lubbock an opportunity of bringing on his motion. Mr. Bruce urged that Government measures were more important than private members, and it was in order to carry them that the Government was obliged to encroach on private members' time. Lord J. Manners attributed the difficulty in passing useful measures to the predilection of the Government for political and party measures, and complained that the arrangement of business was left now to the Political Secretary to the Treasury. Mr. Gladstone remarked that if the noble lord could not make the debate sharp in any other way, he always contrived to drop a small portion of vinegar into it, in order to add savour and piquancy to the discussion—"Hear," and laughter)—no matter whether it was upon the business of the House or the construction of the universe. He promised to assist Sir J. Lubbock in bringing on his motion. Mr. C. Bentinck hoped that hon. members below the gangway, on both sides of the House, had been convinced of the wisdom of what he had said during the last three sessions—("Hear, hear," and laughter)—and he hoped that hon. and independent members of both parties below the gangway would enter into a solemn league and covenant to resist all further aggressions of the Government. ("Hear, hear," from below the gangway.) He hoped the Government would drop sensational legislation, and bring in measures for the benefit of the community at large. Mr. Rylands said there were yet fifteen millions of estimates to be voted, and it was now the 19th of July. The noble lord said the Government had done nothing; but if they had only passed the Ballot Bill it would have done a great deal. (Hear, hear.) The Government had also brought in a Mines Bill, a Licensing Bill, a Public Health Bill, and an Education Bill. (Hear, hear.) He should suggest to the Government that they should give the first place to the Licensing Bill, because after all the military forces could wait until next session. Mr. W. H. Smith said that if the Thames Embankment Bill were to be proceeded with, he should feel compelled to go on with his motion, but he recommended the withdrawal of the bill to enable negotiations to take place between the Board of Works and the Government, in order that some satisfactory plan of dealing with the land on the Embankment might be agreed on. Mr. Gladstone could not consent to the postponement of the bill. Eventually the motion was agreed to.

UNDENOMINATIONAL NORMAL SCHOOLS.

On going into supply on the Education vote, Mr. Samuelson called attention to the defective condition of apprenticeship and training of young persons as elementary school teachers, and moved that it was desirable to reconsider the grants for public elementary education, so as to encourage the establishment of undenominational normal schools. It was stated in the report of 1870 that it would be necessary to double the number of teachers in England and Wales, in order to meet the demand for more schools. The estimate of the number required for England, Wales, and Scotland was increased to 30,000, to a population of 26,000,000, whereas in Prussia there were 37,000 to 19,000,000 of people. The allowance of 5 per cent. for waste was quite inadequate, especially among female teachers, many of whom abandoned teaching on marriage, and, moreover, one year was occupied in teaching the elementary teachers what they ought to have learnt before. Four-fifths of the cost of students in training colleges, amounting to 104,000*l.*, was paid by the Government. He hoped that the Government would lay upon the table a well-considered plan for obtaining a good supply of well-trained undenominational teachers. (Hear.) What he asked now was that the school board should be aided in establishing normal schools, and that pupils should be received earlier and kept longer; and he believed that would secure a much better class of teachers.

Mr. Kay-Shuttleworth regarded the pupil teacher system as one of the most valuable parts of the system of education established in 1846. That system was the result of careful inquiries in France, Switzerland, and Holland, and in some training establishments in England; and since its adoption it had experienced many vicissitudes. In 1861 it received a severe blow from the revised code, which withdrew the direct remuneration, reduced the period of instruction, and lowered the standard of examination; while the changes made in the training colleges had also an injurious effect. These alterations greatly limited for a considerable time the number both of pupil teachers and of students in colleges. But happily there had since been a great reaction, and from 1867 to 1871 there was an increase of 8,935. The Royal Commission which sat in 1861 spoke of the value of the presence of pupil teachers in schools; and there was a great deal of other testimony of the same kind. His hon. friend asked that a fair share of the public money should be given for training colleges different to those already existing. But there was nothing in the regulations of the Committee of the Privy Council which would prevent that department giving annual grants to any training colleges which might be raised. Referring to the case of Germany, the hon. member quoted the report of Mr. Paterson for the purpose of showing that the teachers in elementary schools in that country underwent a long and careful training in colleges set apart for the purpose, and that in all seminaries the pupils were obliged to live on the premises, exemption from the rule being only allowed under peculiar circumstances. Therefore, if his hon. friend founded himself upon the great educational success which had been obtained in Germany, that success had not been obtained under the system which he had described, but under the system described by Mr. Paterson in his report. He must demur to the large estimate which he had given of the number that would be required in future years. He thought it would be nearer the mark to say that the number of teachers that would eventually be required would be about 30,000. (Hear.)

Sir C. Adderley condemned the proposition of the hon. member for Banbury, the tendency of which would be, he said, to reduce them to the monitorial system of former years. (Hear, hear.) He believed that permission to the pupils to take lodgings in the towns would be destructive of all discipline.

Mr. Dixon remarked that the hon. member for Hastings would lead the House to believe that the example of Prussia was unfavourable to the proposition of his hon. friend the member for Banbury. But the authority which the hon. member for Hastings had quoted referred to a state of things which existed twelve or fourteen years ago; and during the period which had elapsed since then the system in Prussia had been changed in the direction indicated by the hon. member for Banbury.

Mr. Forster fully felt the importance of the subject. Sir F. Sandford, by substituting exact for general marks, had discovered the weakness of the training colleges in 1869 and 1870, but now there was a very great improvement in these establishments. His hon. friend asked him to establish undenominational training colleges, and the hon. member for Hastings had done justice to the pupil teachers. For himself, he had great faith in apprenticeship as a means of making the teacher fit for his work. However, in their present difficulty they must take things as they found them. They required a number of fresh masters and mistresses, and must take the best they could get certificated, and even uncertificated in some cases. The numbers of the pupil teachers had fallen under the Revised Code from 16,000 to 11,000, but he was happy to add that this year they had risen again to 23,000. There was now competition and a higher standard, and the result would be to secure a better class of pupil teachers. It was a mistake to suppose that the State bore a greater portion of the expense of training schools than formerly. The proportion paid by the State was not four-fifths or three-fourths, but two thirds, and of the buildings the largest portion of the cost was derived from voluntary subscriptions. Of course more training colleges were wanted, but if the State entered into the business it would probably drive voluntary effort out, and would lead to considerable cost. The Government were ready to help any number of undenominational schools, and if those who were in favour of secular education wished to start a large secular school, that also would be assisted. (Hear, hear.) The State no longer interfered with the denominational or religious education in the schools. He should rejoice to see those who cared for education starting a training college, and endeavouring to obtain a grant from the State, and he said that in the full belief that those who cared very much for education would care about the great objects of education, and would feel how absolutely necessary it was, unless they did more harm than good, that the master or mistress to whom young children were entrusted should be able to give them a moral training. (Cheers.) That being the case, he thought they might challenge comparison with most parts of the world for the good conduct of the teachers in Government schools. There was a great deal in the argument in favour of day training schools, if conducted with good care, for the discipline and management of the teachers, and that was one of the questions the Government would bear in mind with the most careful attention. Several persons who were as anxious for religious training as any one could be had told him that they had this matter under consideration, and he should most earnestly desire to give his best attention to any plan that might be brought before him for the purpose of supplementing the present system. (Hear.)

The amendment was withdrawn.

After some remarks by Mr. Stevenson on this metric system, Mr. W. H. Smith expressed his that the number of attendances at school had not increased to the extent which he should wish.

Mr. Forster said it would appear at first sight that the number of attendances had not much increased. They had not much increased up to the 31st August, 1871, but that was before the school boards got into operation. Next year he had no doubt but that the increase would be much larger. The chairman then reported progress.

At the evening sitting the discussion on the Educational vote was resumed by Sir John Lubbock, who moved a resolution in favour of modifying the new code of regulations issued by the Committee of the Privy Council in such a way as to give more encouragement to the teaching of history, geography elementary social economy, and other so-called extra subjects. He very much regretted that the metaphysical speculations of rival theological schools tended so much to endanger the teaching of religion in schools under its moral and practical aspect. He knew that an opinion prevailed that there was some contradiction between science and religion. He did not deny that science was hostile to everything that was false in religion, but to the true interests of religion it would render valuable aid. (Hear.) Moreover, what he desired was instruction not only in the higher branches of chemistry or natural science, but instruction in the simple phenomena of nature which came under children's daily observation; and Professor Huxley had well pointed out that the happiness and prosperity of society depended upon a knowledge of natural laws.

Mr. Forster admitted that it was desirable to teach these subjects, and showed from the reports that they were much more extensively taught, and that the code made more provision for teaching them, than Sir John Lubbock appeared to know. In the last four months 34,000 children were presented in the fourth, fifth, and sixth standards, of whom nearly 20,000 had been presented in the extra subjects. (Hear, hear.) But more than 70,000 were in that primitive state of ignorance that they had to be presented in standard one, and more than 56,000 were above ten years of age. That was not

the fault of the Council of Education or of that House; it was the misfortune of the country. He thought the House would agree with him that for some time to come their great point should be to confine their teaching to reading, writing, and arithmetic, and that so far the code had not been a failure with the extra subjects when so large a number of 20,000 out of 34,000 children had been presented. (Hear, hear.)

Mr. Shuttleworth suggested that in the schools where extras were taught, the allowance might be made 17s. instead of 15s. Lord E. Fitzmaurice believed that elementary and the higher education could be taught best together. When you combined elementary and extra subjects, it was generally found that one helped the other. In a primary school which he had himself established, he found the theory borne out by the results. Mr. Baines had visited the schools in Switzerland, and had found the two branches combined at a very early age. But forty years ago a similar plan was followed at the New Lanark School in Scotland, where object teaching was the rule. Teaching such as the Kindergarten system had a great tendency to expand and enliven the mind. Mr. Whalley said that the effect of forcing reading and writing upon boys and girls without cultivating their taste for the higher classes of learning was seen in the enormous fortunes realised by publishers who pandered to the undisciplined passions of readers. In ancient British times this country was pre-eminent for its learning. (Laughter.) He meant in the time of Julius Cæsar—(great laughter)—and that pre-eminence was due to the fact that reading and writing were prohibited till children showed that they had sufficient knowledge not to abuse the power. (Laughter.) Mr. Whitwell observed that they could not expect children suddenly to acquire a taste for learning. The present standard, he admitted, was far below what the nation required; but the change to a higher standard must be gradual.

The amendment was withdrawn.

THE EDUCATION ACT.

Subsequently Mr. W. E. Forster rose to move a vote of 1,146,560*l.* to complete the sum to defray the charges for public education in Great Britain. The education bill for this year was, he said, rather more than a million and a half of money, and the net increase over last year's estimate was 93,158*l.* The natural increment of salaries accounted for 345*l.* of that amount; 3,000*l.* of it was due to extra copying arising from bringing the act into operation, and there was an increase of 1,413*l.* in inspectors' salaries, which was accounted for, not by any increase in the number of inspectors, but by the fact that the night schools were now inspected by authorised inspectors instead of by assistants. There was an increase in the grant for Scotland of 8,520*l.*, chiefly in salaries of teachers, arising from the addition to the number of schools. The chief item of increase in the annual grant to English and Welsh schools was an increase of 30,956*l.* for day-schools and 5,192*l.* for night schools, making a total of rather more than 36,000*l.* The department asked for 160,000*l.* for building grants this year. Last year the amount was 80,000*l.*, of which only 45,607*l.* was expended, but this was no real saving of money, and he had no reason to change the estimate he had made in this respect at the beginning of the session. The Government would get out of their building-grant obligations at a cost of 400,000*l.*, starting with 2,400 schools and providing for about 400,000 children. The applications received in 1870 numbered 3,300, of which 2,281 had been approved, 293 refused, 223 withdrawn, and 533 not decided upon, owing to their having been given up without the department being officially informed of the fact. The grants actually paid were 365, and in the case of 1,123 an actual promise had been given. The items of increase in the vote made up a total of 128,000*l.* There was a decrease of 2,272*l.* upon travelling allowances to inspectors, owing to the abolition of denominational inspection, and there was a decrease of 3,000*l.* in training schools, though the number of students had very much increased. At Christmas, 1863, there were 3,107 students in the training colleges, in 1867 the number fell to 1,922, but it was now increased to 3,347, the largest figure at which it had ever stood. The female schools were quite full, and the male schools very nearly full. The reason of the decrease in the estimate was that the cost of the scholars had not risen to the amount that was anticipated. Then there was a decrease in the cost of the working of the bill. Last year that item was put down at 70,000*l.*, and the actual expenditure was 29,809*l.* The estimate for the year was 49,000*l.* The items of decrease showed a total of 35,000*l.*, making the net increase in the vote 93,158*l.* The annual grants to English and Welsh schools were for close upon 1,600,000 children in day-schools at an average cost of 12s. 2d. per child, and about 83,500 children in night-schools at an average cost of 9s. a child. The actual grant last year was, in day-schools, upon an average of 10s. 4¾d. per child, and night schools 6s. 7¾d.; but the night-schools were upon the old code, whereas the present at 9s. were upon the new, and the day-schools were eight months upon the revised code and four months upon the new code. He was unable to give any comparison between the number of children presented and the number who passed, because the conditions of presentation and passing were both different to what they were under the old system. For a child to be brought up for examination 250 attendances were now required instead of 200, and the test of examination had been also somewhat raised. The old first standard had been got rid of, the standards had been rather strung up throughout, and a considerable change had been made in putting the infant age up to seven instead of six. The first effect of these changes had been to some slight extent an apparent hardship to the schools, but, notwithstanding, they had earned considerably more than they did under the old code. Compelling a larger number of attendances had resulted in a more constant attendance, and the Government had done no more than their duty, if they had done their duty, in the stringing up of the code. In the year ending 31st of August, 1871, there were present on the day of examination 1,509,000 children in day-schools as against 1,434,000 the year before, being an increase of 75,000, and in night-schools 86,000 were present as against 78,000, making an increase of 8,000. The average attendance in day-schools was 1,231,000, as against 1,152,000, being an increase of 79,000. As regarded the future, he must prepare the House for a very considerable increase in this bill, and he believed that in a year or two it would quickly increase. The grant depended upon two conditions—the number of the children, and the number of those who passed. There was no intention of making the examination less stringent. In fact, the Government would consider it their duty from time to time to string up the examinations as far as they thought the children could bear. They must insist upon the children being taught all they were able to learn; and the teacher, therefore, was in the unfortunate position that the more he did the more he would have to do. The difficulty of the larger attendance would, he believed, be comparatively little felt next year, and more children would be found attending 250 times than attended 200 times under the old system. There was one difficulty in which they must sympathise with both managers and teachers, and that was in the bringing into the schools by the bye-laws and by the attention given to education children who had been utterly neglected till now, and undoubtedly it was a hard task to teach them. The Marquis of Ripon and himself, therefore, had agreed to postpone the time at which it should be compulsory for children to be examined at a certain age. They had not, however, given up the principle. (Hear, hear.) It was important that teachers should not be tempted to keep children to a lower standard, and it had been determined to lengthen the time by about a year and three-quarters, in order to give the country time to solve the problem of compulsion. He fully believed that under that system more children would be found to attend the schools, partly because parents were getting more alive to the importance of education, and partly from the success which had already attended the compulsory system. A large part of the country was under compulsory bye-laws, and generally speaking they were working better than he had anticipated. The member for Westminster and his colleagues were engaged in almost the most difficult task that anyone could undertake in relation to this subject, namely, in applying the principle of compulsion to the metropolis. He did not in the least degree find fault with them because they had not yet been able to carry out their theory, as the danger of making a false step was great, and he thanked them with all his heart for having laid down the principle that compulsion should be applied throughout London. They might take comfort from what was being done in other large towns. A day or two ago the Chairman of the Liverpool School Board told him that they had increased the number of children in their schools since the beginning of this year by 10,000, and that at the same time there was a considerable diminution in the payment of fees for poor children. He had been asked the question if in Scotland, where the 900 parishes, it would take from three to five years to bring the Act into operation, how long it would take from three to five years to bring the act into operation in England, where there were 15,000 parishes? His answer was that he believed it would be brought into operation in five years. The population of England and Wales in 1861 was 22,700,000; in the metropolitan district, 3,258,000; in the municipal boroughs, 6,500,000; and in the civil parishes which were not within municipal boroughs, 13,224 divided among 15,119 parishes. The London School Board district was defined in the Act, and was in precisely the same position as in Scotland. Of the municipal burghs, 100 of them had leapt forward and established school boards among a population of 5,200,000, and 279 civil parishes had done the same. Altogether rather more than 43 per cent. of the population were now under school boards, leaving about thirteen million of the population out of their operation. They were not to suppose that because those thirteen millions were not within school boards that the work of education was not going on in them. On the contrary, there was abundant evidence to show that it was making great progress. On examination of the manufacturing and mining districts they found that there were 1,412 in which the education was sufficient, and 637 in which it was not; while applications had been made for building grants to the amount of 353,000*l.*, which would undoubtedly be largely increased. The compulsory clauses of the Act were in operation in London, and about sixty-five boroughs and forty-one civil parishes, embracing a population of 4,267,000. There were altogether 55 per cent. of the borough population and 35 per cent. of the civil parishes not under compulsion. He admitted that there was a great deal more work to do, especially with regard to supplying efficient teachers, and raising the standard of education without at the same time diminishing the amount of elementary education. He acknowledged that the want of attendance was the greatest difficulty they had to overcome.

CONTAGIOUS DISEASES ACT.

On Monday, in committee of supply on the Army Estimates, on Vote 9 (Control Establishments, salaries, &c.), Mr. Jacob Bright moved to strike out the item of 3,648*l.*, the expenses of the police employed in carrying out the Contagious Diseases Prevention Acts. Mr. Cardwell, on behalf of the War Office, declined to go into the merits of the question, but dwelt on the inconvenience and absurdity of Parliament enforcing a duty on a department by statute and then refusing to vote the funds to carry it out. After some further discussion, the amendment was rejected by 140 to 74. A number of votes were subsequently agreed to.

THE THAMES EMBANKMENT.

On the motion for going into committee on the Thames Embankment Bill, Mr. Harcourt moved that, at this period of the session, and under the pressure of public business, it is not expedient to proceed with the bill. Mr. Gladstone opposed the resolution, maintaining that the only effect of postponing the bill would be that it would come on just at the busy season next year. Mr. W. H. Smith was in favour of postponement, thinking a decision premature pending the negotiations with the Duke of Northumberland. Mr. Anderson and Colonel Hogg spoke to the same effect, and after some observations from Mr. Sclater-Booth, Colonel Wilson-Patten, Mr. Beresford Hope, and Mr. Cowper-Temple, the resolution was affirmed by 154 to 133.

MISCELLANEOUS.

On Wednesday the Corrupt Practices at Municipal Elections Bill and the Metalliferous Mines Bill were read a third time and passed.

On Thursday the royal assent was given by commission to the Parliamentary and Municipal Elections (Ballot) Bill and other bills.

Sir J. Lubbock has given notice that on Tuesday next he will call attention to the recent changes introduced into the management of Kew Gardens, and move a resolution.

The following bills have been dropped:—Larceny Law Amendment Bill, Prison Ministers Bill, and Public Prosecutors Bill.

On Friday Mr. Forster, in answer to Sir H. Selwin-Ibbetson, confirmed the report that a case of cattle-plague had been detected at Deptford in one of a cargo of cattle imported from Cronstadt. He said that precautions had been taken to prevent the spread of infection, and that importation from Russia would be immediately prohibited.

On Friday the Duke of Argyll brought down a message from the Queen asking their lordships to concur in enabling her to make provision for securing a pension of 1,000*l.* to Lady Mayo in consideration of the public services of the late Viceroy of India, a similar message having been delivered to the House of Commons by Mr. Gladstone. The address expressing concurrence in the royal message was carried *nem. con.* in both Houses on Monday.

The Acrobats Bill has been withdrawn by Lord Buckhurst, with a view to the introduction of a more complete measure next session.

On Monday Mr. Gladstone withdrew the Corrupt Practices Bill, but announced, at the same time, that Mr. Disraeli's Act for the trial of election petitions by the judges would be renewed for a year in the Expiring Laws Continuance Bill.

On Monday Lord Granard stated that, having read the papers relating to Mr. Justice Keogh's judgment on the Galway election petition, he was unable either to modify or retract any expressions contained in his published letter on the subject. Under these circumstances he had placed his resignation of the Lord-Lieutenancy of Leitrim in the hands of the Lord-Lieutenant of Ireland, and his resignation had been accepted.

MILITARY MORALITY.

The following letter appeared in yesterday's *Times*:—

"Sir,—In your paper of the 19th inst., there is a letter from 'An Officer commanding a Cavalry Regiment,' who charges me with maligning the character of the British army, because I stated that the moral condition of the army and navy is simply appalling. The statement as I uttered it was this—'That the moral condition of the army and navy has been, and still is to a large extent, simply appalling.' To this your correspondent opposes the assertion that 'the morality of the army is infinitely higher than that of the civil population.' There is this difference, however—I adduced some evidence in support of my opinion;

he adduces none in support of his. I cited the declaration made by Colonel Dickson in the House of Commons not many years ago as the result of twelve months' experience at Aldershot, that he looked upon the camp as 'one of the greatest sinks of corruption and iniquity, where it was perfectly terrible to witness the scenes which went on owing to so many troops being quartered in the camp, and to their having for amusement but riot and debauchery.' I referred to the descriptions given by a special correspondent of the *Pall Mall Gazette*, which had appeared in the pages of that journal in 1867, of the state of things at the camp in the Curragh, the bearing of which on the morality of the troops was thus stated by the editor :—

"It is somebody's business to put an end to a state of things which contributes to the hospital of the Curragh 38 per cent. of its patients; of every 100 there are thirty-eight recipients and disseminators of one most shocking and contagious disease. This is the latest report; the latest, but not the worst, of a long succession of reports, made in full knowledge of how they came to be so particularly bad. The gentlemen whose business it is to govern such matters have known the average to rise to 50 per cent., without counting patients whose sickness was not immediately, though certainly, due to the same cause.

"I quote a passage from the rector of a church at Colchester, which appeared in the *Times* a few years ago, in which he said that 'decency is outraged by the scenes which may be witnessed, and the language which may be heard, any evening in the neighbourhood of, and in the streets leading to, the camp in this place. Beerhouses are multiplied upon the express stipulation on the part of their owners that they shall be open for dancing and the reception of "girls"—a word which in this town, alas! has lost its simple meaning.' I stated on the authority of Sir John Bowring that 'they had at Exeter more than 70 illegitimate births due to the presence of a single regiment.' And finally, while acknowledging that of late there had been considerable improvement, I gave this statement from the appendix to the report of the Commission on the Contagious Diseases Act, which was presented last year:—'The constant loss of service from venereal diseases among the troops in the United Kingdom has, on the average of the last ten years, from 1860-9, been equal to 1,531 men, or 2½ regiments annually.' I had other evidence at hand with which I was unwilling to weary the House, speaking, as I did, after twelve o'clock at night. I could have drawn from the reports presented by Captain Pilkington Dickson to the Secretary for War, I think in 1862, as to the condition of matters at Aldershot and Portsmouth. Referring to the former, he says :—

"Nearly all the troops in the British army pass through Aldershot in turn, and it is calculated that about two-thirds of those who are quartered there have on an average five hours of leisure in the day, making nearly 50,000 hours daily among them, to be used for good or evil. If the question is asked in what way do they spend this leisure time, the answer is that out of camp they are in the habit of resorting to public-houses and beerhouses, the character of which may scarcely be sketched. The publicans in some cases keep prostitutes in their houses, and pass them off as servants, and in other cases provide lodgings for women in the neighbourhood that they may draw custom to their houses. The beerhouses are said to be, almost without exception, of the worst description.

And a good deal more to the same effect.

"I could have presented extracts from powerful articles which have appeared from time to time in your own journal, in which facts of an 'appalling' character have been revealed. Thus in the year 1863 you stated :—

"It is literally a fact that at least one-third of all the sickness for which our soldiers and sailors at home are treated is created by acts of their own. In some instances the proportion is even higher than this. Indeed, though most readers will understand the magnitude of these particular liabilities, we shall probably startle them with the statistics actually compiled. No fewer than 422 men out of every 1,000 were sent into hospital in the year 1859, and 369 out of every 1,000 in the year following. At one of our chief naval ports the invaliding from this peculiar cause reached 503 in 1,000, or, in other words, affected more than half the entire garrison.

"If I read aright certain tables in the appendix to the report of the Commission on the Contagious Diseases Acts the proportion, though considerably reduced since the above was written, is still deplorably large. I might have referred to another remarkable article which appeared in the *Times* in 1865, on 'Crime in the Army,' in which the writer, after stating some very startling facts, says :—'This seems to prove either that a large proportion of the worst characters enlist, or that they are sadly deteriorated by the service.' There are a dozen volumes of reports on the state of the army in the library of the House of Commons—reports of commissions and committees, medical and sanitary reports—all of which, I fear, point to the same conclusion, though the details are often of such a nature that it is not possible to present them to the public. And if the class whose condition is described in the above extracts are infinitely superior in morality to the rest of their countrymen, then the moral state of England must be lamentable indeed.

"Your correspondent objects to my taking the passing of the Contagious Diseases Acts as an acknowledgment of the immorality of the army. Well, the last authority on that subject is the commission on those Acts which reported last year. These are the words of the commission. After stating that the Acts 'were framed mainly for the purpose of guarding the men of the army and navy from contagion,' the report proceeds :—

"They are defended on the ground that camps, garrisons, and seaports are especially the resorts of the prostitute class, and that the restraints imposed by the conditions of naval and military service lead to consequences which, if they cannot be averted, may, at least, allow of mitigation.

"Your correspondent takes exception to the phrase 'laborious idleness,' which I apply to the life of a soldier. I explain and justify my meaning by the following extract from the evidence of Colonel the Hon. James Lindsay, before a royal commission on the army, which sat a few years ago :—

"Perhaps no living individual suffers more than he (the soldier) from *ennui*. He has no employment save his drill and his duties. They are of a most monotonous and uninteresting description, so much so that you cannot increase them. In consequence of the nature of his position, the soldier has necessarily a great deal of idle time on his hands, and, of course, if he is idle, it naturally leads him to mischief.

I have no pleasure in writing these things, nor should I have referred to them in the House of Commons, but for the strong conviction I had that Mr. Cardwell's measure was calculated to extend a system which, I believe, is exercising a pernicious influence on the national morality. But if a great evil really exists among us, what will it avail to try and cover it over by vague and passionate outbursts of professional pride and indignation?

"No one would rejoice more sincerely than I should if the allegation of your correspondent as to the exemplary morality of the army could be made good. But I must take leave to say that in face of the abounding evidence we have, which seems, at any rate, to lead to another conclusion, something more is required to convince the public than mere *ipse dixit* asseverations, in however imperious or contemptuous a tone they may be made.

"Lord Rokeby recommends me to study the monthly returns of regiments, and to seek the opinions of military chaplains. But if I am rightly informed, the monthly returns have regard principally to convictions for drunkenness, leaving other points of conduct wholly untouched. I should receive with every respect the testimony of military chaplains, but I may be permitted to doubt how far they are cognisant of the individual life of soldiers.

"I am, Sir, yours respectfully,
"HENRY RICHARD."

THE ATTEMPT ON THE KING OF SPAIN'S LIFE.

An occasional correspondent of the *Times* at Madrid gives some details of the attempt to assassinate the King and Queen of Spain on Thursday night. The King was to leave at five a.m. on Friday on his visit to the Northern Provinces. While His Majesty went this tour the Queen and the two royal children were to have gone to the Escorial or La Granja. Thursday, therefore, was their last day together before a separation of at least a month. They had arranged to attend an open-air concert in the gardens of the Buen Retiro, the favourite resort of Madrid society in the cool evenings which succeed the pitiless heat of the day at this season. In the afternoon secret information was conveyed to Senor Mata, the Civil Governor, that the night would not pass over without an attempt on the life of His Majesty. The King was informed of it, but he either refused to give it credence or did not desire to alarm the mind of the Queen, for he not only rode out alone in the afternoon on horseback, but made no change in his intention to go to the night concert. The Civil Governor redoubled all the usual precautions. He caused the whole way from the palace to the gardens to be covered, as it were, with armed police, many of them in plain clothes, and he had all the usually frequented haunts of the "conspirator class" of Madrid closely watched. What followed is thus described :—

According to their custom, their Majesties left the Palace a little before ten in an open carriage. They sat at the back, with General Burgos on the front seat, as military *aide-de-camp*. Three other *aides-de-camp* rode behind in a second open carriage, but there were no outriders or escort of any kind. Their Majesties left the gardens in the same order about a quarter past twelve (midnight). The streets were densely crowded, for all Madrid at present keeps indoors by day and is out by night. A little before twelve some fourteen or sixteen ill-looking fellows were seen to emerge from a tavern in the Plaza Mayor and proceed to the Calle Arenal, where they divided themselves into groups of three or four, and stationed themselves at various points on both sides of the street. Some stood at the end nearest to the Plaza Oriente, others at the corner of the Plaza de Prim, the Calle de Hileros, and the Costanillo de los Angeles. One man, it is said, stood in the doorway of the Church of San Gires, while another placed himself as a sort of sentinel at the point where the Calle Arenal opens into the Puerta del Sol. The various knots of police approached these men, but almost at the same moment the royal carriage, with its red-liveried coachman and lacquey, drove rapidly from the Retiro through the Calle Alcala, the Puerta del Sol, and Calle Arenal. As the carriage passed the Ministry of Finance it was met by that of the Civil Governor, Senor Mata, and his secretary, Senor Castellanos, who were on their way to the Retiro, after taking their last dispositions with the view of escorting their Majesties from the gardens. As soon as they saw the royal carriage they turned theirs round and followed it. On passing the Café de Levante, close to the Calle de Hileros, shots were rapidly fired from both sides of the Calle Arenal once. Quick as lightning, General Burgos, who is a very tall and powerful man, rose and leaned over the King and the Queen, who sat opposite to him, so as to protect them completely. The King stood erect, in token that he was unhurt. At the same instant more shots were fired from other parts of the street, some by the other assassins and the rest by the armed police. In fact, a species of battle seems to have been going on all down the Calle Arenal as the royal carriage, freed from the obstruction of an empty cab which was placed before it (some say designedly), drove rapidly towards the palace. On entering the courtyard one of the two noble horses which drew it fell dead, having received a ball in the chest. In the struggle between the police and the assassins one of the latter was shot on the spot and another gravely wounded. Three more were captured, one of whom appears to be the keeper of the tavern in the Plaza Mayor, already referred to. The body of the one shot was conveyed to the General Hospital. He seems to be a man of some forty-five to fifty years of age, but he has not been recognised as yet.

The writer adds that the moment the royal pair reached the Palace the Queen retired to her apartments, showing a coolness and serenity unusual to her sex on such a trying occasion. She exclaimed to General Rossells, "Thanks to God, we are here!" and to another, who expressed horror that such things could be done in hidalgic Spain, she coolly replied, as if to lessen the pain he as a Spaniard felt at the atrocity, "Assassins are to be found in all countries." The King remained to a late hour, recounting the details of the event, and receiving the congratulations of the thousands who flocked to the Palace. The Council of Ministers assembled and sat till four a.m. The King objected to postpone his journey more than a day. He remarked that if he went on Friday morning it would look like flight, and if he did not go on the following morning it would look like fear. About nine a.m. His Majesty went out on foot, as he said, to see the marks of the balls, and the correspondent says it is impossible to convey any idea of the enthusiasm with which he was received. The shouts of "Vive el Rey!" were loud and long.

Later telegrams state that the sympathy expressed towards the King and Queen by the people of Madrid has been of a most remarkable character. On Friday afternoon their Majesties drove out with the Crown Prince, and were followed by an immense throng of people cheering incessantly. The crowd, it is stated, had increased to over 50,000 by the time they returned to the Palace. Cries of "Viva el Rey!" "La Reina!" and "Death to the assassins!" were heard on every side. Their Majesties came out upon the balcony of the Palace, and acknowledged the welcome granted to them. The Queen is said to have been greatly affected. Their Majesties attended the concert at the Buen Retiro Gardens in the evening, and went thence to Price's Circus. The cheering was incessant in both places. In the course of the day the whole of the diplomatic body waited upon the King and Queen, and Baron von Canitz, the German Minister, in the name of his colleagues, expressed the cordial congratulations of the foreign representatives to His Majesty.

On Saturday morning the King, accompanied by Ministers Zorrilla and Beranger, left Madrid for the north at five a.m. He was loudly cheered on the platform, and also at the Escorial, Avila, Medina, and other stations where the train stopped. The royal party arrived at Valladolid at noon, and had an enthusiastic reception, which is said to have continued all the afternoon and night. On Monday His Majesty proceeded to Burgos.

The Government, a Madrid telegram says, believe that they have discovered the authors of the conspiracy, and, at the same time, of that against Prim. They are satisfied that this last crime was not a Republican attempt.

At Rome there has been great rejoicing at the escape of the King and Queen of Spain. The city on Saturday was decorated with flags, and a popular manifestation was made in the evening before the Spanish Legation. The diplomatic body have congratulated the Spanish Minister. The municipalities of Rome, Florence, and other cities have sent addresses to King Victor Emmanuel, warmly congratulating him upon the failure of the attempt to assassinate his son.

MR. STANLEY AND DR. LIVINGSTONE.—The *Bombay Gazette* publishes a letter from Zanzibar, signed "H. A. Fraser," giving an account of the meeting between Mr. Stanley and Dr. Livingstone, with which our readers have already been made acquainted. Complaint is made that Dr. Kirk has not given as much assistance to the search expedition as was to be expected. It is also said that Dr. Livingstone charges Dr. Kirk with remissness in failing to forward supplies, and with having enjoined men who conveyed supplies not to take service under him, nor remain with him. "These are grave charges," says the *Bombay Gazette*, "and will no doubt give rise to much indignation: the hardships which the great explorer has undergone in his desire to extend our knowledge of Central Africa have secured the lively sympathy of the whole civilised world, and the view of the lonely and broken-down traveller being crippled for want of help from one who has been credited with having always made the most praiseworthy exertions in his behalf, will be sufficient to cause a general demand for an inquiry into the truth of the statements now publicly put forward." It seems that Mr. Stanley has suffered severely from the hardships of his march. He returned to Zanzibar so emaciated that no one knew him. When he left for the interior he weighed 178lbs., and he came back weighing only 120lbs.

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The Nonconformist.

WEDNESDAY, JULY 24, 1872.

SUMMARY.

PARLIAMENT—or at least the minority of members in either House who in this sultry weather represent the Legislature—is trying hard to wind up the business of the Session, but the earliest date for the prorogation now spoken of is August 11. Ministers have, as was expected, dropped their Corrupt Practices at Elections Bill, the Prison Ministers Bill, and the Public Prosecutors Bill, and the Lords have, at the instigation of the Marquis of Salisbury, extinguished the measure for making the use of the ballot general in school board elections. But the Public Health Bill is making rapid progress; there is good chance that the Licensing Bill will be got through without much delay or material alteration; while the motion adopted by the Commons on Friday almost extinguishes for the remainder of the session—and it was quite time—the opportunities of private members.

Two debates of some interest impend, but either or both may fall through. To-morrow night was set apart for a discussion on the Galway election judgment. But the Government have announced their intention to prosecute the Roman Catholic Bishop of Clonfert, Captain Nolan and his brother, and nineteen of the priests mentioned by Mr. Justice Keogh; and although Mr. Butt has given notice of his intention to persevere with his motion of censure on the Judge, there will now be great difficulty, if not impropriety, in raising a general debate. Next Monday an onslaught will be made upon Mr. Ayrton for his treatment of Dr. Hooker, of Kew Gardens: in the one House by the Earl of Derby, in the other by Sir John Lubbock. The Chief Commissioner of Public Works has many qualities which are valuable in an official, but in relation to people with whom differences arise, he is simply unbearable. His resignation would prevent a wearisome debate at the close of the session, and relieve the Government from much odium.

On Thursday, about midnight, a dastardly attempt was made to assassinate the King and Queen of Spain as they were returning from an open-air concert. Five men posted in various parts of the Calle Arenal fired at the royal carriage, but both their Majesties were unhurt, and showed great coolness. One of the assassins was shot on the spot, and two others captured; and the Government, it is said, have in their hands the threads of the conspiracy in this case and also in the fatal assault on Marshal Prim. The attack on King Amadeus has evoked deep and almost universal indignation, and the outburst of loyal enthusiasm was greatly heightened when the King went next day on foot to examine the locality. This strong reaction in favour of their gallant King is shared by all classes of Spaniards, and some of the most dissatisfied have hastened to give in their adhesion to his dynasty. His Majesty has gone on the projected northern tour, and received the most cordial of welcomes from the inhabitants of Santander, Valladolid, and Burgos. His would-be assassins have done more than all the statesmen of Madrid could have done to strengthen the throne of the Italian prince in Spain.

The great French loan of one hundred and twenty millions sterling—the largest ever heard of in financial annals—will be issued in a few days at 84f. 50c., the minimum subscription being five francs. It is expected to be subscribed for three times over by the thrifty population of France, and to be so successful as to pave the way for a speedy payment of the entire German indemnity. As we expected, President Thiers has chosen this moment to force upon the National Assembly his obnoxious taxes on raw materials, and his larger estimates. Opposition in the tribune only threw him into a rage, and a demand was made that he should be called to order! M. Thiers declared that he had made every possible reduction in expenditure, and accused those who differed from him of being actuated by political motives, and wound up by saying:—"I cannot go and appeal to European credit without possessing your confidence, which I shall believe I retain so long as you have not pronounced to the contrary." On a subsequent occasion—for M. Thiers is the only mouthpiece of the Government as well as sole dictator—he asserted the right of France to impose protective duties in order to pay off the war debt, and declared that free-trade meant ruin to France. While the Right remained silent, the Left applauded the President. The former to some extent shrank from actively expressing its opinions, and on Saturday the Assembly by a majority of 98 (346 to 248) decided to go into committee on the bill taxing raw materials. M. Thiers has triumphed by aid of the Left, and his opponents have virtually given up the conflict. In a few days the Assembly will adjourn till November, and the President will be able to enjoy at least three months free from legislative criticism.

The Pope has so far abandoned his passive attitude as to have recommended his adherents in Italy to take part in the municipal election. This has roused the Liberal party from its apathy, and notwithstanding the strenuous efforts of the clergy, the Ultramontane candidates have met with hardly any success anywhere. The great fact is that the Papal party has abandoned its old ground, thus embarrassing the Vatican in its future action upon foreign Powers, and depriving it of a strong argument.

It is not quite easy to understand why the correspondents of our dailies at Geneva should send newsless telegrams, or such important items as that "the whole English party take their meals in society, and do not mix in society," and that "minute precautionary measures have been taken with regard to the hotel servants." The arbitrators have a right, especially during this hot weather, to ample time, and the British public are in no hurry to hear of their award. Some one who telegraphs that rigorous secresy is observed, ventures to assert that the case of the Florida—the only vessel of the class armed in British waters—is being first considered; while this morning's news is that "some unforeseen difficulty" has necessitated an adjournment of the Court.

The struggle between General Grant and Mr. Horace Greeley for the Presidency threatens to be very close, as the South rallies heartily to the latter. The well-informed correspondent of the *Daily News*, while indicating that Mr. Greeley's chances are brightening, adds:—"From every quarter of the South there comes a demand for better fellowship, and a reawakening of the dormant spirit of patriotism; and that the Southern people are sincere in their professions of loyalty is evident enough, I think, from their readiness to vote for one who has been for a quarter of a century the chief object of hatred to all disunionists. Whatever the result of the next election, the coalition just cemented at Baltimore seems to mark a new era in American politics, and sectionalism disappears for the first time in the history of the country."

THE PUBLIC HEALTH BILL.

ALL classes of the English people have long been agreed as to the importance and necessity of sanitary reform. The evils, both physical and moral, which have arisen from the pestilent social conditions by which we are surrounded are so well known that further discussion of that part of the subject is wholly unnecessary. As a recent speaker in the House of Commons remarked, the number of medical reports which illustrate the sanitary condition of the nation may be counted by cartloads. We do not suffer from lack of information; the real difficulty is that things have got into so intolerable a muddle, and there are so many rival and conflicting interests to be reconciled, that the application of an effectual remedy becomes next to impossible. Therefore great consideration is due to Mr. Stansfeld for the manner in which he has dealt with the Public Health Bill. To have attempted to carry a complete measure in the closing weeks of an overburthened session would have been to court ignominious failure. It follows that Mr. Stansfeld, in taking a more modest course, subordinated personal feeling to the public interest. It was moreover an act of true courage, because the mutilation of the bill naturally brought down upon him a storm of hostile criticism. Although we are told that Asiatic cholera is again advancing with rapid strides from the East to the West, and that the prolongation of the hot weather through the coming autumn may invite the deadly pestilence to reap a harvest in our midst, yet more than one passionate Tory squire called upon Mr. Stansfeld to abandon his bill altogether. Mr. Disraeli, however, came to the rescue of his own party, and expressed his willingness to accept the bill as a simple instalment of the more comprehensive measure which is imperatively demanded.

This is indeed the only clear and logical view to take of the matter. Parliament is afflicted with such a plethora of business, and so much of its time is frittered away in vapid talk, that it is only able to legislate in shreds and patches; but even this surely is better than not legislating at all. The main principles of the bill will commend themselves to public support. One great difficulty in the way of adequate sanitary improvement has hitherto been the great expense of such undertakings. The obtaining of the necessary powers has been a costly proceeding, and money could never be borrowed at a less rate than five per cent. But Mr. Stansfeld's bill enables local bodies on the recommendation of the Local Government Board, to borrow money from the Public Works Loans Commissioners at three and a half per cent. Terms so advantageous and easy ought surely to silence those niggardly spirits, whose idea of economy is that of blind resistance to every species of expenditure. At all events, we feel assured that, when necessary, those who value the health and prosperity of the country will be strong enough to put into execution this provision of the bill. The measure also provides that the appointment by the local authorities of medical officers of health and of sanitary inspectors shall be compulsory; and that while Government is to have a voice in the appointment and dismissal of these officers, it shall contribute out of the national exchequer one-half of the amount of their salaries. This was declared by some speakers to be a step in the direction of centralisation; but when the public funds are drawn upon, it is of course necessary that some check should be imposed upon the discretion of the local bodies in expending those funds. Mr. Vernon Harcourt, speaking on behalf of the city of Oxford, protested against the interference of the Local Government Board with medical officers for whose salaries the local bodies were willing to be entirely responsible; but Mr. Stansfeld set his mind at rest on this point by proposing that the powers objected to should only be granted in cases where the local authority chose to accept Imperial funds. Until that new controlling body which Lord Robert Montagu calls an intermediary authority, and Mr. Tom Taylor a "buffer," has been created, it is difficult to see how Imperial and local relations can be adjusted in any other way. We attach great importance to the compulsory appointment of medical officers of health. Instead of this being, as it ought to be, a work of supererogation, it is notorious that many of the most unhealthy places in the country have no medical officers at all; and such is the parsimony of some local bodies, that they prefer thrift with increased rates of mortality to a moderate expenditure although accompanied by a diminished death-roll. It is some consolation to know that henceforth persons of this objectionable type will be compelled *nolens volens* to secure the services of competent officers of health.

How tentative Mr. Stansfeld's bill is, was made apparent in recent debates by the repeated expressions of opinion in favour of the establishment of county boards. Every day it is becoming more manifest that what is wanted

is the application of the principle of local government in such a form as will relieve Parliament of many of those duties which it now unsatisfactorily discharges, and at the same time embrace a much wider area than at present. Mr. Stansfeld expressed his willingness to undertake the duty, and assuredly no minister was ever called upon to perform a more important or a more urgent public function. The first step in this great reform is the consolidation of existing statutes. Mr. Henley suggestively remarked that the various acts of Parliament were all jumbled together; that there were conflicting statutes with conflicting powers, and that without some measure of consolidation nothing could be done. Then again, as Sir Massey Lopes pointed out, any comprehensive measure necessarily opens up the whole of the vast and debatable ground of local taxation; and although we do not agree with those who think that this latter question should have been first disposed of, yet obviously it is one which calls for legislation of a broad and statesmanlike character. Moreover, Lord Robert Montagu presented one aspect of the subject which shows the skill that is needed to give effect to any large scheme of sanitary reform. He pointed out that rivers were polluted through their whole length in consequence of there being a want of unity of action on the part of the several governing bodies. Even if one local authority prevented the introduction of impurities, there was no security that its next-door neighbours would not poison the stream. There is great force in Lord Robert's suggestion that effective legislation can only be secured by the appointment of a board in which all the communities existing in the river basin will be represented. A further question raised by Mr. M'Cullagh Torrens had reference to the expediency of providing for the rebuilding of workmen's dwellings in cases where the work of demolition had taken place under the authority of an act of Parliament. Mr. Stansfeld virtually admitted that the rebuilding of workmen's houses under such circumstances might fairly form part of a complete scheme of legislation; but he pleaded the impossibility of doing anything more than he had attempted during the present session. Mr. Stansfeld has just passed the threshold of his great work; it remains to be seen whether in the next session of Parliament he will prove himself equal to the task of widening the foundations and rearing the superstructure.

THE EDUCATION VOTE AND WHAT IS OBTAINED FOR IT.

LAST Friday Mr. Forster had to submit to the House of Commons the education estimate for the ensuing year. The right hon. gentleman prefaced his statement by the remark that it would be one simply of dull and dry figures; but, in saying this, he did both himself and his figures great injustice. The Vice-President of the Committee of Council on Education is seldom either dull or dry, and the figures he produced on Friday were not only lively but redolent of interest and meaning.

Is it not interesting, for instance, to observe how the education vote has grown and is growing? The modest 30,000*l.* a year, of some thirty odd years ago, has now grown to more than a million and a half sterling; and we are told that this is nothing to what it will be. Some of the figures are enormous. There is the statement that 3,330 applications for building grants for new schools have been received, and that the result, hitherto, is that 2,400 new schools will receive 400,000*l.*, and provide for about 400,000 children. Last year the expense of working the new Act was 29,809*l.*; this year it is estimated to be 41,000*l.* The number of children for whom grants were made last year was about 1,600,000, and the average cost of educating them was 12s. 2d. for day-scholars, and 9s. for night-scholars. Then, says Mr. Forster, "although this is a large bill, he believed it would very considerably increase, and that it would quickly increase." And we have no doubt that the right hon. gentleman is correct in this surmise.

The grounds for expecting an increase are patent. In the first place, a good deal of moral pressure is being exercised to induce parents to send their children to school, and in the second place, the compulsory principle is gradually coming into operation. The result, unquestionably, will be that, in the course of time, the number of scholars will be considerably increased. Of course, if we are to have Government education at all, it is desirable that this should be the case. Nearly all the children now at public schools belong to the more respectable of what are termed the lower classes, and would be found at school under any ordinary circumstances. No particular pressure is required either to get or keep them there, at least for a moderate length of time. It is clear therefore that if the Government is to educate, and we are to pay for that education, it should look especially after those who apparently would not be educated without Government aid. Fruit that will ripen in the sun does not want forcing pits and greenhouses. These are wanted for fruit that will not ripen in the sun. There is to be a collection of all this, and the Government, that is to say, we ourselves, are to pay for its proper culture. The *gamins* of the streets, the waifs and strays of modern humanity, are to be put on a par with those who already receive help, and are to be turned out equally good scholars and equally promising citizens. Mr. Forster says that the compulsory principle had been adopted for thirty-five per cent of the population, and there is therefore a prospect, more or less immediate, of thirty-five per cent. of the worst class of children receiving that kind of education that can be obtained in the State-aided schools.

The important, and, indeed, the all-important question that occurs here, was unfortunately not alluded to by Mr. Forster. Perhaps he knew that he should obtain his vote of 1,551,560*l.* without; and he certainly did obtain it. But, after all, the public should know what are the actual results of State-aided teaching. "You may take a horse to water, but you cannot make him drink," expresses so familiar a truth that even the ancients saw it. So, also, you may send a child to school, but suppose you do not make him learn? Suppose he learns next to nothing, is it worth while, is it altogether fair, that other people should pay, pay handsomely, and be compelled to pay, for his learning next to nothing? Take what some might suppose to be an extreme case. There is a country, say, where 500,000 children receive their education at the expense of the State, and where more than a million and a half sterling is raised by general taxation in in order to give them that education. Out of that number some 1,231,000 are in average attendance, and these are taught by an army of 13,195 certified and State-paid teachers. In that country, and out of that number, only 211,381 children passed a simple examination in reading; only 224,123 children passed an examination in writing; and only 198,757 passed an examination in arithmetic. Yes, but it may be said, perhaps the examiners were too strict? Not at all. They work within prescribed limits and cannot go beyond. The standard of reading for those just mentioned, who passed it, was, "One of the narratives next in order to monosyllables in an elementary reading book used in the school." That cannot be very difficult. The standard of writing is, "Copy in manuscript a line of print, and write from dictation a few common words." This is not very difficult. The standard of arithmetic is, "Simple addition and subtraction of numbers of not more than four figures, and the multiplication-table, and multiplication by six." That is not very difficult. Multiply by six? We never had the advantage of a Government education or of a patent certificated teacher, and yet we think we could have multiplied by even seven at somewhere about the average age of these privileged children.

Now, the figures we have quoted are from the Report of the Committee of Council for 1871-72 just delivered, and the terms of examination are from the New Code. What does the reader think of them? Does he think, that, spending a million and a half a year, we get our money's worth? Is it possible that things were much worse some thirty-five years ago when the State did not grant a penny in aid of public education? We doubt it. We doubt, now, whether all those who are educated would not have been equally well educated, if a penny of the money of the State had not been spent upon them.

Sir John Lubbock, last Friday, after the education vote had passed, moved a resolution in favour of encouraging the education of children in public schools on higher subjects, such as history, geography, social economy, and "extra subjects." Sir John Lubbock made a good speech in favour of such an education, but he failed to convince any one that the people should be taxed in order that such an education should be given. The old Privy Council system broke down at this point, and "payment for results" was obliged to be substituted for it. When we find, as we do, that these results are so meagre, surely, we need not attempt to do more? If scholars cannot learn the "three Rs," is it likely that they will learn anything beyond? We are paying rather dear for our whistle as it is. Why should we pay more and not get a better?

HOW IT STRIKES A STRANGER.

LONDON, July 22, 1872.

Last Thursday night deserves special notice as being the night on which the House sat till half-past three o'clock in the morning, the latest hour reached this session. If my readers recollect the newspaper reports of the Parliamentary proceedings of that evening, they will remember a brief paragraph at the end of the report of the debate on the Public Health Bill to the effect that the "other orders of the day having been disposed of, the House adjourned." That little sentence covers about an hour and a half of wrangling and frequent divisions, which took place when the reporters in despair had shut up shop and had gone home. No record exists of that hour and a half, save the official record of the divisions in the votes and proceedings of the House, and happily it was not worth any record. Although the House was so much pressed for time, the time that was wasted during the evening was very considerable. For example, little Mr. Stacpoole renewed his question about a royal residence in Ireland. Little Mr. Stacpoole is a mystery. Have my readers ever marked the idle desultory way in which barndoor fowls transact the business of life, moving hither and hither about the yard, in zigzag aimlessness, never knowing apparently at any one moment what they intend to do in the next moment. So little Mr. Stacpoole flits about the House, now in the lobby, now in the library, now at the door—an existence with no object, determined perhaps by the currents of air or by atmospheric electricity. He has one idea, though, in his head, that the Queen should live in Ireland, and never since I have known him has he had any other idea. Three or four times during the session he expresses this idea on the notice paper, always in the same terms. On Thursday he reverted to it once more, and the moment he rose the House greeted him with irreverent laughter. Hitherto Mr. Gladstone has been tolerant to him, and has smiled at his weakness; but this last time the Premier was short and abrupt, thinking, perhaps, that the joke had been carried too far. He had no communication, he said, to make upon the subject. Nobody can complain of Mr. Gladstone's irritability on such a matter, and yet little Mr. Stacpoole is surely to be pitied. Can anything be more lamentable than the condition of a man to whom this vast universe is nothing except in so far as it reflects the necessity of a royal residence, &c.?

A variety of indifferent matters occupied the attention of the House after Mr. Stacpoole was cleared out of the way, but none of them attracted any attention until the eruption of Sir Thomas Bateson took place. It is strictly correct, it may be observed in passing, to speak of him in this way, and to chronicle anything he says in the language which would be applied—we will not say to Vesuvius, but rather to the mud-geysers of Iceland. He is nominally member for Devizes, but is really member for the most rabid portion of the Orange party. He was a Tory Lord of the Treasury, but has not been so in the later Tory administrations, for reasons which those who heard him on Thursday were easily able to discover. He wanted to know whether Lord Granard had resigned or was about to resign the Lord Lieutenancy of Leitrim, and his inquiry was so bullying and offensive in its tone that Mr. Gladstone naturally put on his meekest manner, and regretting that he had no information on the subject, promised to make inquiry and communicate the result early in the following week. But Sir Thomas burst out again at a higher temperature even than before, and assured the Premier that if his answer was not satisfactory, he should ask him whether it was the intention of the Government to remove "that notorious disturber of law and order." This brought down a volley of exclamations from both sides of the House, which were mainly intended to express the belief of the House that there were other notorious disturbers of law and order besides Lord Granard. Tender inquiries were made, mostly by the Conservatives, about the bills which still remained on hand. Sir Selwin-Ibbetson was specially anxious about the Licensing Bill. He declared that if the Government would not resume the consideration of this bill before the 28th July, he should move its rejection on the ground that it would be impossible satisfactorily to consider it at that period of the session. Sir Selwin-Ibbetson's resolution appeared to have been taken on the spur of the moment, judging from the passion which he displayed; but he was heartily approved by his friends near him, and in fact by all the Conservative members below

the gangway, who seemed to see a chance of keeping this sore place open for another twelvemonth. The manner in which they cheered him was something wonderful.

At last all these miscellaneous interruptions were surmounted, and the business proper of the evening—the Public Health Bill—was reached. Mr. Gladstone had begged members to be as brief as possible, but the warning was of small avail, for Mr. Goldney and Mr. Corrance were so diffusive in their criticisms that the House expressed its scepticism of their motives without any reserve by loudly proclaiming that it "agreed" with everything which these gentlemen might, could, or would say. The bill proceeded, after this delay, under easy sail; but it was not possible to come to a conclusion that night, as Mr. Stansfeld wished, and at Clause 41 progress was reported. Thereupon, as already observed, the reporters terminated their labours, and the major portion of the House went home.

For the rest of the evening, that is to say until half-past three o'clock (!) on Friday morning, the House was engaged over the Church Seats Bill, one of the strangest measures that was ever submitted to Parliament. There may of course be some recondite meaning in the bill, there may be some mysterious importance attaching to it which I do not perceive; but as it stands, to me, as a non-ecclesiastical person, it is simply a marvel. It is a short bill which has been brought down from the Lords, and consists of two clauses only, one of which provides that the Ecclesiastical Commissioners may accept a church site under a grant in which it is declared that pews or seats shall not be let; and the other enacts that in churches in which there are seats let for money or otherwise appropriated, it shall be lawful for the churchwardens to place in such seats, if they are unoccupied when the clergyman begins the service, persons unprovided with seats. On this solemn subject, at the dawn of day on Friday morning, the House of Commons, too busy to consider all the thousand and one subjects which have been postponed, was solemnly asked to legislate. Many well-disposed Churchmen, seeing the absurdity of the situation, went away, and would be no party to such fantastic trifling, but about forty gentlemen remained, and a great wrangle ensued. Mr. Gladstone, Mr. Bruce, and in fact all the members of the Cabinet, had departed, and the Treasury Bench was represented by Mr. Ayrton, Mr. Dowse, and Mr. Winterbotham. An amendment was moved by Mr. Hinde-Palmer that the provisions of the bill should not apply except in those cases where the stipend of the incumbent exceeded a hundred a year—a most truly British proposal, one intensely characteristic of the attitude which the ordinary Briton occupies towards his Church. This was strenuously opposed, and an attempt was made to postpone the bill. No fewer than four motions for the adjournment of the House or the debate ensued, and four divisions took place. At last a division was taken on the amendment itself, which was defeated, and the House then broke up, after a sitting of thirteen hours and a half. Many honourable gentlemen must have reached home in broad daylight, about an hour or two before the arrival of the milk. Amongst those who were present to the last were Mr. Ayrton, who surely was unable that morning to take the eight o'clock ride in the park about which he boasted the other night; Mr. Bowring as usual, Mr. Macfie, and one or two other hardened members to whom the House is a kind of diseased passion.

The only event of any importance on Monday was the debate on the Contagious Diseases Act. Your correspondent was present, but declines to touch the subject in this column.

C.

MEN AND THINGS IN AMERICA.

(By a Cosmopolitan.)

ST. TAMMANY.

Tammany and Tammany Hall are famous all the world over; but even among Americans there are many people who do not know the origin of the word Tammany. Christopher Columbus either has been or is to be canonised, but St. Christopher is not the patron saint of the Yankee, and Tammany is the patron saint of the Union, if there are such personages at all under "model Republicanism." It may be interesting to your readers to see the following account of St. Tammany, which I quote from an American writer:—

The legend of St. Tammany, the patron saint of the great political society of New York, known familiarly as "Tammany Hall," is a curious one. This powerful Sagamore was to the Indians of this country, what Prester John was to the theologians of the Middle Ages, what Confucius is to the Chinese, or the Prophet to the Turks. He represented the ideas of valour, prowess, wisdom, and virtue, and tradition credits him with the possession of supernatural powers. The origin of this celebrated chieftain is involved in doubt. He is known variously as Tammany, Temane, Tamanend, Taminent, and Tameny. Curiously enough, however, in all the surmises that have been made regarding his identity, he has never been connected with the tribes that dwelt on Manhattan Island or in its vicinity. He is stated to have been Delaware, of the Lenni Lennappe Confederacy in New Jersey and Pennsylvania. According to another account he was the first man to welcome William Penn to his new home upon the banks of the Delaware. Another story places his wigwam upon the site of Princetown College, beneath whose walls he is now supposed to lie buried. Again, he is represented to have lived among the hills of North-eastern Pennsylvania, and to be buried in Berks county in that State. Whoever or whatever he was, Tammany was undoubtedly a renowned brave among his people; and so great was his fame that when St. George having ceased to be the patron saint of the Continentals, the Pennsylvania troops of the Revolutionary army proceeded to organise a patriotic association, they chose Tammany for canonisation, inscribed his name upon their banners, and selected May 12—which tradition ascribed as the birthday of the new saint—for appropriate celebration. The practice of celebrating this day spread throughout the army. St. Tammany and his natal day were both adopted. Forts were named after him, and the 12th of May was regularly commemmorated by the troops, until, shortly before the war of 1812, General Dearborn, then Secretary of War, ordered the festival to be abolished, as tending to debauchery among the soldiers. Representing the idea of Liberty, St. Tammany gave his name to civilian societies in many localities, especially in Pennsylvania. Poets sang his praises in patriotic verse, and so universal was the respect paid to the memory of the old Sagamore that it seemed likely at one time that the day devoted to him would excel the 4th of July in popular esteem. The present Tammany Society of New York is the last remaining memento of the society.

In Mecklenburg county, Virginia, there is a small village which rejoices in the name of "St. Tammany," so named in honour of the redskin saint.

The "Tammany Society, or the Columbian Order," was incorporated by an Act of the New York Legislature in 1805. Its ostensible objects are benevolence and charity, but from the first it has been a powerful political body working in secret for the success of the Democratic party. The Honourable A. G. Johnson, editor of the *Troy Whig*, thus describes its system of corruption:—

It not only assumes to be, but is, in fact, the moving and directing power in New York City. It is the head and centre, the brains and body, of the Democratic party. No man can hold an office in the city without its assent, or without doing battle with this corporation, that operates in secret and fights in the dark.

At every election we find the agents of Tammany in all wards of the city controlling the primary nominations. There is put in nomination a set of candidates known as the Tammany nominees. We have often wondered at the submissiveness of the Democracy to the control of this dark-lantern society. We have seen, occasionally, a rebellion against its arbitrary power, its dictation, its grasp of all the city and State officers, its remorseless crucification of its political enemies. But Tammany soon finds the way to crush out, or buy off, the rebellious Democrats. Fernando Wood, and his Mozart Hall, stood out the longest. But Wood was at last bought off, and finally the Big Judge yielded to the official persuasions of Tammany, and consented to surrender his independence, and give in his adhesion, on condition that he should succeed General Halpine in the office of Registrar.

The society is all powerful in New York city, and has immense sums of money at its disposal. Its members are the controlling spirits in all political matters. Unlike every other political organisation, it is chartered, and has a personal existence, which enables it to survive a defeat. It is all the time at work. It never sleeps. It is a political polypus, whose arms and spiracles envelope the whole city, from which it draws its sustenance, in the shape of all its offices.

Tammany Hall has been celebrated in the political squibs of the day for more than half a century. In 1825 the voters of the Tenth Ward of New York City were thus addressed in some political verses:—

In vain I endeavour to give them a hint on
Sense, reason or temper—they laugh at it all;
For sense is nonsense when it makes against Clinton,
And reason is treason in Tammany Hall.
So I mean (though I fear I shall turn into some a
Strange, obstinate, old-headed kind of an elf),
To strike my old ten, in the Fourth and become a
Tenth Ward independent elector myself.

Halleck, in his "Fanny," alludes to the Tammany "Ring" of former days:—

And the next meeting found him at the Hall:
There he was welcomed by the cordial hand,
And met the warm and friendly grasp of all,
Who take, like watchmen, there their nightly stand.
A ring, as in a boxing match, procuring,
To bet on Clinton, Tompkins or Van Buren.

Halleck also satirised the bibulous propensities of the followers of Tammany in some verses written in parody of Tom Moore's "Bower of Bendemeer."

Mr. Johnson, who is one of the most bitter opponents of the Tammany Society, remarks:—

The Tammany Hall of Halleck's satire and raillery is now the printing office of the *Sun*. But the society is stronger now than in his times. It 1867—April 23—the Legislature amended the old charter and gave the corporation the right to own, hold, sell and transfer real and personal estate yielding 50,000 dollars a year.

Instead of amending its charter and giving it greater power for mischief by authorising an increase of its corporate property, the Legislature ought to have repealed the charter. It is not a charitable society. It is a political machine. It is a dangerous secret conclave of politicians. It is unjust to the whole people of the State to permit any party to have the advantage of a corporate existence on the false and hypocritical pretence of benevolence. Voluntary organisations, acting in secret, and having political objects in view, are bad and dangerous: but to grant corporate powers to a political party is to set up a power to rule the State. And how far from having despotic power, in all but the name, is Tammany Hall, in the city of New York?

My friend Johnson handed me these comments on Tammany before the fall of Grand Sachem W. M. Tweed, but he informs me that he is "of the same opinion still." In Mr. Johnson's view Tammany is scotched but not killed, and ere long its power and influence for evil will be as great as ever. One can understand how there should exist secret societies for Masonic and other similar purposes; but how American citizens can permit to exist such a shameful secret conspiracy against the public as the Tammany Society passes all comprehension. If Brother Jonathan does not utterly destroy Tammany, the poisonous influence of Tammany will make free government in America a byeword and reproach, for, unfortunately, Tammany's power for evil extends far beyond New York city.

THE SUPERNATURAL CHARACTER OF CHRISTIANITY.

The last of the course of lectures promoted by the Christian Evidence Society at St. George's Hall, Langham-place, was delivered yesterday afternoon by the Rev. Henry Allon, D.D., his subject being "The Argument for the Supernatural Character of Christianity, from its Existence and Achievements." The Bishop of London occupied the chair. Owing probably to the very sultry weather, the attendance was rather small.

The CHAIRMAN said he could not preside on that occasion without offering an apology to the society for that being his first attendance there—the reason, which he trusted would be thought sufficient, being that the current of business in the diocese of London about this time was so excessively strong that he had not been able to get an hour to spend in so agreeable a manner. That did not imply any want of interest in the objects of the society, for he was one of its originators, and therefore watched over it with paternal interest, and rejoiced in the progress which it had made. It had, at least, taken its place as one of the religious institutions for the enlightenment of the people of England. The lectures delivered in that hall were but a portion of the society's work. Their lecturers at the East-end of London met face to face the advocates of infidelity, and showed that Christianity could be defended, and that it was not an effete system passing away. The advocates of these opinions were received with respectful attention by the working classes. Although the lectures delivered in that hall had been thinly attended, owing no doubt to the inconvenient hour at which they were held, they had received that attention which their power and the beauty of their style well deserved. He mentioned that the lectures of last year had already passed through four editions. Whether they had benefited any of those who had been beguiled into infidelity he did not know, but he did know that they had been a means of removing from some Christian minds doubts which had weakened their faith, and disturbed that happy trust which should be the Christian's possession. The only weak point had been the deficiency of funds, which could not be wondered at when there were so many institutions for the relief of bodily infirmities requiring support. But he was happy to announce that that difficulty was nearly removed. Sir E. Jedrell, the donor of 1,000*l.* had now offered another 1,000*l.* on condition that a similar sum should be raised by January next, which he (the chairman) had no doubt would be done. He could not regret his attendance at that last lecture, as it gave him the opportunity of meeting with one whom it was a pleasure to meet and co-operate with. He felt it was a loss to the Church of England that Dr. Allon was not a member of it. He (the right rev. prelate) had always longed for unity, but he did not call the points on which the Churches differed unimportant, nor did he agree with those who thought that the Founder of Christianity intended that there should be these differences, but that He intended that all should be one as He and the Father are one. He looked forward to the time when the varied coloured rays of truth, now shining through the lens, should be blended into one pure whiteness. The points on which they agreed were far more than those in which they differed. That society was based originally on a foundation on which all could combine—that all who believed in Christ might be united to war against infidelity, and he believed it had done something to further that object. (Hear, hear.) The bishop then proceeded to call upon Dr. Allon to deliver his lecture.

The LECTURER commenced by asserting the legitimacy and supremacy of the moral argument and the spiritual incompetency of men who could not appreciate it. In every department of life this criterion was held to be valid. To the poetic soul the only necessary, the only possible, test of poetic

beauty was itself. So to the spiritual soul, the supreme evidence of spiritual truth was its own inherent character.

This evidence of spiritual experience and fitness is, for thousands, their only and sufficient evidence of Christianity. In the spiritual teachings of Christ, in the spiritual life and blessings which as the Redeemer of men He practically gives, they find all that they religiously need or desire—the sense of the forgiveness of sins—the moral power of a new and holy life—practical rest in the moral and providential order of God—beatitude and joy in communion with God, and perfect satisfaction for all their instincts and hopes in the promise of immortal life. If these be delusions, they are wonderfully full of practical fitness and power. They cannot demonstrate to others their absolute truth; they can only attest their own wonderful transformation by them, and satisfaction in them. They cannot prove their beliefs, but they can die for them. This is the supreme prerogative of religious faith: no intellectual arguments can prevail over indubitable experiences.

You may demonstrate to a man what a philosophic imagination it is to believe in a personal God—what an unhistoric delusion it is to put faith in Christ—what a scientific absurdity it is to offer prayer, what a gratuitous expectation it is to dream of a life after this. He may be utterly unable to reply to your arguments, but he neutralises them all by his own conscious experience. He knows and feels that there is a God who forgives sin, and hears prayer, and gives holy inspirations to his soul, and holds spiritual fellowship with him. If these be not, if God be but a philosophical necessity, if man be but a highly developed materialism, if religious intercourse with God be a natural impossibility, if immortal life be a delusion, then man is the greatest solecism in nature, his nature the greatest failure, his consciousness and experience the greatest delusion.

So long as the religious nature of man was what it was, and so long as the religion of Jesus Christ so wonderfully met and satisfied it, sceptical science had not the ghost of a chance; the facts were too terribly against it. But the adherents of Christianity could also rest their case upon the demonstration of its historic and scientific truth. Its peculiarity among the religious systems of the world was that history entered into it as a vital element. Scarcely any constituent of Christianity was pure dogma. The incarnation and the resurrection, the miraculous works and the death upon the cross, were much more than the ore of truth in a matrix of circumstance—they were essential historic facts, the significance and explanation of which was dogma, so that they could not disallow the facts without destroying the dogma. This subjected the Christian system to tests which were peculiarly searching. They were also ready to concede that if the Christian history be discredited, both the dogma and the moral authority were invalidated. This, however, did not commit them to the verbal infallibility of the history, nor to speculative theories as to the degree of inspiration. For their present purpose they could submit the Bible to the verdict of ordinary historic, literary, and moral tests. Nay, they would concede that from the extraordinary character of its contents it demanded the severest and most conclusive historical demonstration; and, further, that the mere existence and prevalence of a religious system was not *per se* a sufficient demonstration of either its supernatural character or its truth. Some religious system or other, men must have to enshrine their religious sentiment—the deepest and noblest of all the sentiments which humanity entertained. Both Mr. Mill and Mr. Darwin had signally failed to prove that it was developed or derived. No scientific *fiasco* of our day was so complete as Mr. Darwin's recent theory of conscience. There was nothing so grand, so influential in the social life of man as his religious sentiment.

It is this religious sentiment which makes systems of religious thought and conduct imperative. It prompts, too, the religious propagandism which is so characteristic of men, and so obligatory upon them. For if men are deemed noble and worthy of praise when in obedience to their philanthropic sentiments they sacrifice themselves for the good of their country or of their fellow-men, to promote commerce, to advance science, to liberate slaves, to reform prisons, much more when in obedience to their religious sentiment they sacrifice themselves to impart religious knowledge, to develop religious life, to make men moral and holy, devout and spiritual. Of all the superficial cavils at Christian men, of all the blind passionate wrongs done to human nature, surely that is the most ignorant and insane which reprobates religious missions on the ground of their fanaticism. If, while obeying all other instincts of patriotism and philanthropy, men refuse to obey the instinct of religion, they are simply recreant to the noblest sentiments of humanity, and enthrone selfishness and meanness in the holy place of the soul. And if, in addition to the mere promptings of the religious sentiment, the religious system that men have received teaches them that not only the weal of the present life, but also that of the life hereafter, depends upon their religious character here, they must either minister to the religious life of their fellow-men, or abjure all generous and gracious feeling.

A religious system might be false, but in each there was something true—a testimony to the depth and strength of the religious sentiment. The history of Buddheism, Mohammedanism, and Romanism was quoted in illustration. But just in proportion to the truth of a religious system would be the power of its inspirations, the manner and the degree in which it will excite the religious sentiment that received it. The religious and moral contrast of nations as they now existed upon the face of the earth was a sufficient vindication of Christianity. How then, it might be asked, may the Christian believer know that his beliefs are true?

It is the essential function of reason to appraise comparative evidence, and to know that it is not superstition nor savagery. Philosophers differ among themselves on mere obscure or subordinate matters, there is a consension of opinion which makes them conscious of a truer general system than those of their predecessors. Truth is its own light, and the light of everything that comes within its sphere. So it is in the moral or religious domain, men know when they have attained to the highest truth—it commends itself to their reason, meets and satisfies their highest intelligence, their noblest aspirations. "It tells them all that ever they did." In the conscious presence of the truest lights, and exercise of the highest intellectual faculties and religious feelings, they judge the comparative claims of Paganism, Judaism, Mohammedanism, philosophical scepticism, and Christianity. In the light of religious consciousness, and according to the highest tests of human reason, we know that in the Christian revelation we have the truth of God. We are as certain of spiritual truth in the moral and religious domain, as the man of science is of physical truth in the material domain. It is, we venture to say, neither ignorance nor arrogance that affirms the falsehood of other religious systems, and the truth of Christianity. It is the necessary conclusion of enlightened reason, else reason itself were an absurdity.

In the nature of things no proof of Christianity could have the exactness of mathematical or scientific demonstration, but their claim was that the moral truths of Christianity should be subjected to the ordinary tests of moral science, and judgment given on the grounds of ordinary historic and moral probability. The lecturer then proceeded to consider the antecedent history of Christianity, its gradual unfolding in successive dispensations till Jesus Christ perfected the whole. It might therefore be said that if Christianity were an imposture or a delusion, it was so on a scale of vastness, and of varied and complicated harmony, which had no parallel in the history of human thought. Whatever the intrinsic meaning and evidential value of specific passages:—of the first promise of a deliverer to sinning man, of the intimations of a Messiah to the patriarchs, or to Moses—the fact was indubitable that the hope of a redeemer from sin did take possession of man in his early history in a way that the mere optimist of humanity, or mere dreams of a "golden age," were altogether inadequate to account for. The literature of the Bible, on the very lowest computation, extended over a period of 1,500 years. Its theological, religious, and historic harmony present phenomena which were not only unique, but were in themselves a miracle, and on any other than the supernatural theory were utterly inexplicable. There might be differences as to the exact historic value of the Pentateuch—though it was hardly written later than a thousand years before Christ, which was a century older than Homer—but there were in it theological and moral characteristics which in its relation to the New Testament only the theory of the supernatural could account for. The conception of God in the Pentateuch was quite consistent with our nineteenth-century theology, and had nothing in common with contemporary heathen mythology. These specialities of the Pentateuch were dwelt upon, and thus it was contended that they had an entire national history and economy, maintained for nearly 1,500 years; an exact symbolical prophecy of the Messianic work of our Lord as the New Testament writers expounded it. Dr. Allon confessed himself too much of a rationalist to be able to accept the credulities of the rejectors of the supernatural in a case like this. Next he dwelt upon the series of predictions of the great religious teachers during the first half of the seven centuries immediately preceding the Christian era as being "a fresh miracle of fortuitous coincidence" if they did not relate to Christ. And these were men most varied in character, education, social position, intellectual gifts, and literary form, and yet perfectly homogeneous in the great ideas of their prediction.

Then, as if to make doubt impossible, an august personage appears, whose character and teaching are described and expounded by eleven different writers in the New Testament, most of them unlettered men, and writing biographies, histories, treatises, letters, and visions, and yet their representations are not only harmonious, but they correspond to these Old Testament predictions with such wonderful fitness and completeness that theologians, subjecting both to the most constant and crucial criticism, feel no serious difficulties of interpretation, no intractable facts or ideas, which they are compelled to eliminate from their harmony. Here, then, restricting ourselves as before to broad and unchallenged features, is another and independent set of harmonies to be accounted for and explained away, if the supernatural theory be rejected.

Apply to these various harmonies the doctrine of probabilities, and it was difficult to estimate their cumulative power. They were independent lines of preparation, religious ideas, ritual institutions, prophetic utterances, any one of which would be remarkable, but which together were simply overwhelming. In the second place they had to account for the historic occurrence of Christianity. Though almost every detail of the Gospel history had been questioned, few had ventured to deny the existence of Jesus of Nazareth.

The conception of the person of Christ and dogmatic and spiritual Christianity exist, and in some way or other both must be accounted for. I venture to affirm that no sceptical theory has yet been propounded for this purpose that does not involve difficulties of violent assumption and flagrant inconsistence, that if involved in the theory of faith would be universally regarded as absolutely fatal to it. If it be affirmed that Jesus never existed, it then becomes imperative to invent a plausible theory for the conception of His New Testament character, and for the origin of Christianity. If it be admitted that He did exist, then all the theories of conscious imposture, of unconscious delusion, of mythical development, which have been adventured to account for His portraiture, His system of dogma, and His spiritual kingdom, have confessedly failed. Some, like the theory of Strauss, have been abandoned by their own authors; others, like the romance of Rénan, have expired beneath the moral indignation of some and the inextinguishable laughter of others; frequently—as, for example, those of Strauss and Rénan—they have refuted one another. While the theory of faith in the Divine Christ has been maintained for eighteen centuries—and from the beginning has never lacked keen-witted and learned assailants—it would be difficult to mention a theory of denial that has survived the generation of its birth. Christianity indeed might well be contented to leave its vindication to its enemies, who, like equivalent quantities in an algebraic equation, neutralise each other. Such is their mutation and decay, that they "never continue in one stay." They are all like the grass, and their glory like the flower of the grass; but the word of the Lord endureth for ever

On the theory of Christian theologians, there was first a profound and perfect harmony between the supernatural incarnation of Christ, and the redeeming work which He came to accomplish; and next a perfect and profound harmony between the dogmas of the Christian theory and the admitted necessities of our human consciousness. The sense of sin and the need for atonement were universal, and were utterly anomalous and unaccountable on the theory that there was no God—or that man was the creature of mere circumstances—or but a development from an ascidian mollusc. That universal feeling only met its full recognition and remedy in the redeeming work of Christ. It was the same with the sorrows of human life, the mystery of which had been only adequately unfolded by Him who was its comforter and helper; and with death itself, which was made peaceful and triumphant by Christ who brought life and immortality to light. He had himself, during the thirty years of his ministerial life, stood by hundreds of death-beds. In the majority of instances, faith had triumphed over all fear of death, over the love of life—even the tenderest affections had been overpowered by its hopes and visions; and he had never met the instance in which Christian faith was not sufficient to inspire perfect peace and comfort. Now it might be that all these feelings were delusions; that there was no forgiveness of sins; no new life of the spirit; no divine comforter for our sorrow; no inspirer of hope in death—our human instincts, our religious consciousness none the less crave them; and if it be so, if Christ be not a real Saviour, if the dogmas of the New Testament be untrue, then they got this astounding anomaly, that the falsehoods of Christianity met men's conscious necessities and cravings, and minister to them more perfectly than all admitted truth. If Christianity be not true, they were of all men most miserable, God had made all men in vain. If it be true, they possessed the greatest comforts, and were inspired with the loftiest hopes that had blessed humanity. Having touched upon the subtle spiritual harmonies of our Lord's miracles, and the peculiar religious teaching of the Scriptures as further arguments in support of the Christian theory, Dr. Allon went on to speak of the transcendent conception of the character of Christ Himself, which, if a creation of imaginative genius, had been justly described as the greatest miracle of literature. It needed no vindication. The moral and religious instinct of the world had confessed it. Eighteen centuries of the keenest criticism had only exalted it to the very highest place of human admiration and homage. The uniform verdict of friend and foe had been, "I find no fault in Him." Jesus Christ was the one perfect Man of the world's history—the one hope of a world of sinners—so divine that the loftiest and purest did worship to Him—so human that the most polluted and lost could weep at His feet, and little children could smile in His arms while He blessed them. After eloquently dwelling upon the personal characteristics of Jesus Christ, the lecturer spoke of the objects of His mission—

The kingdom that He conceives is so holy that the purest church ever falls short of it; it is so catholic that it includes men of every age, and race and character, "every nation, and kindred, and people, and tongue." And this conception originated among the mountains of Galilee, in the mind of a village carpenter, who knew little of the world—its books, its politics, its history, its geography, its races—who was brought up amid the notions and prejudices of the most illiterate and exclusive of ancient civilised people, and who was put to death at an age when Socrates had not yet become a sage. He put forth His conception, moreover, at the very beginning of His teaching. It did not shape itself gradually as His thought was instructed and stimulated by experience. His first proclamation was of this spiritual, holy, and catholic kingdom of heaven. There is no indication of either growth or modification. The very first word of this young carpenter of Nazareth was that He was the spiritual King of a spiritual and universal kingdom, the progress of which He declared should continue through all the world's history; the consummation of which should be the conversion and the service of the whole world.

And this He purposed to achieve, first by disallowing all weapons but spiritual truth; next, by assailing all the intolerance and fanaticism, all the sin and selfishness of men; and next, by the inherent attractiveness of the cross upon which He died. It was to be a kingdom of pure spiritual truth—a kingdom of the poor and sorrowful—of which the most saintly are the most princely. What are we to think of the intellectual and moral grandeur of the nature on which such a conception originated? Upon any hypothesis it places its author transcendently above all the statesmen, all

the philosophers, all the moralists that have appeared among mankind.

If our Lord never existed—if these four brief records which so marvellously and yet so artlessly pourtray Him be spurious—whence is this conception of Him? Was it the conception that created the life, or the life that created the conception? Had He never lived, could He have been imagined? How came it to pass that four obscure Jews, one of them a tax-gatherer, another a fisherman, should simultaneously conceive such a character, and individually contribute to it, with diverse gifts and motives, and yet in such marvellous harmony?* If four, why not more? Scepticism has had its genius, why has it never produced a fifth gospel? the entire question of Christianity may safely be staked upon the mere conception of Christ's character.

In the last place, Dr. Allon said that the subsequent history of Christianity remained to be accounted for—the persistent discipleship of the twelve; the conversion of St. Paul of Tarsus; the New Testament itself with its marvellous idiosyncrasies; and the rapid progress of Christianity in the first three centuries, and its subsequent conversion, first of the northern nations, and then of various pagan peoples by Christian missionaries. The Gospel had been a power that no form of human evil could withstand. The proof of it was in every church, in every social circle, almost in every family. No other truths, no other books had produced such radical changes. Read to a man Plato, or Shakespeare, or Milton, or Bacon, they did not affect him—read to him the New Testament, he became a new creature in Christ Jesus. In conclusion the lecturer contended that the arguments in favour of Christianity was a congeries of independent lines of evidence, wonderfully harmonious and all conducing to one great demonstration. Scepticism had not done its work when its ingenuity had embarrassed any one of them—the harmonious correlation, and concurrent tendency of the whole must be accounted for. If Christianity were not of God, then was it historically and structurally a series of marvel unique in the world's history, a miracle greater than its assumed supernaturalism itself. A cordial vote of thanks to the lecturer and the chairman brought the proceedings to a close.

TEMPERANCE FESTIVAL AT THE CRYSTAL PALACE.

Yesterday, the annual gathering of the friends of the Temperance Reformation took place at the Crystal Palace, when, in obedience to the summons sent forth from the headquarters in the Strand, there came in tens of thousands from all parts of the country the believers in water and the foes of the intoxicating cup in its every form. For once they had managed to have the People's Palace all to themselves, and for once a popular demonstration was held there at which not a glass of beer or wine or spirits was sold over the counter. It is true there was one base exception. As you went up the stairs from the High Level platform, the little refreshment-room of Spiers and Pond contained the usual attraction in the shape of well-filled decanters, and on many a table there were ladies and gentlemen evidently drinking something stronger than tea; but they were not the people for whom that day's demonstration had been organised. They were not the people who should have been there on such a day. Clearly they no part nor lot in the matter. The programme of the day's amusements was as varied and as full as the most earnest teetotaller could desire, though the rain did interfere with some of the arrangements. The numbers who attended were about the same as last year. The speaking, if anything, was a little better, for Dr. Cuyler had come there from New York, and he was there to bid the people good-bye—to conjure them to be firm to the temperance cause, and to get them to resolve, with the people of America, to wither up and destroy the trade in intoxicating drink. England was not free as long as her people drank. America was in the same state, but the clergy in America were more banded together against the drink than they were in this country, and he hoped the ministers of religion of all denominations would lay the matter seriously to heart. He would bear with him to America the impression of that glorious scene, and when he came back to this country, as he intended doing, he trusted he should find that they had achieved a mighty victory. He asked them if they would take up the cross. He was glad to hear them say aye. Britain and America, with God over head, were a match for the world. God bless them! God bless old England and young America!—and Dr. Cuyler concluded amidst vociferous cheers for himself and for America. The Rev. Mr. Chown, of Bradford, followed. He would take that meeting for his text. It was a magnificent one, full of divinity, full of humanity, full of promise as it points to the good time coming. Their principles were extending. They had come there that day from all parts of the land. They bound together the rose and the shamrock. Dr. Cuyler had brought them the Star spangled-Banner, and they had with them their Union Jack. They had met to carry out total abstinence on the ground of patriotism and humanity, if they had no higher motive. The last speaker was the Rev. Newman Hall, who contended that teetotalism was not to be put in the place of the Gospel, but that it was an aid to it. As he watched the Falls of Niagara, he had seen a rainbow resting on Canada and on America. They had many such rainbows binding together both England and America. Dr. Cuyler, with his warm heart and many-sided qualities, was one. Every true-hearted minister that went from this country to America was another. He quite agreed with Dr. Cuyler's sentiment. At the same time, he would say—England and America together, and then there would be a glorious gain for the freedom, the peace, the civilisation, and the Christianity of the world. The other principal speaking was done out of doors, where the Good Templars had a large meeting, which, if we might judge by the cheers which greeted each speaker, was a great success. As to the other amusements of the day, they were principally musical. The sight of the 5,000 children of the country Bands of Hope in the orchestra was by itself alone worth a visit to the palace, and the way in which they went through their performances was very much to the credit of their leader, Mr. Frederic Smith. These Bands of Hope twice performed, and really on them was imposed the burden of the day; though the Poland-street Bellringers were a great attraction, and the athletic exercises of the boys of Greenwich Royal Hospital School (600 of whom belong to the Bands of Hope), attracted a numerous crowd out of doors. Then there were balloon racing, and the other resources of the Crystal Palace. Altogether, the people had enough for their money, and must have felt grateful to those who had organised the *fête*, and so triumphantly carried it out. Of course there was the usual muster of little ones who had lost their friends, but who were kindly cared for by Mr. Rae in his temporary office. It is to be hoped they were speedily reclaimed. And thus the pleasures of the day passed off unalloyed; and if it did turn out a wet evening, the friends were most of them under shelter; and even the thousands who had come by the road in preference to the rail, had more or less provided against the weather; and if they had not, and did get wet in consequence—well! it only gave them another opportunity of exhibiting the strength of their attachment to cold water in its every form.

* Bishop Alexander's "Leading Ideas of the Gospels." 1872.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.

At the weekly meeting of the board on Wednesday, deputations attended from St. Michael's, South Hackney, and St. Matthew's, Bethnal Green, complaining of the intention of the board to build new schools close to schools already in existence. The memorials were referred to the Works Committee. Mr. Watson, in moving the reception of the report of the Statistical Committee, said they found that the children in London from the age of three to thirteen numbered 681,101. They deducted from that number 106,408 for those who might be said to be above the class with which they had to deal, or who had already been provided for, which left them a balance of 574,693 children. They found that in the course of the next twelve months there would be provided by other persons school places for 325,568 children, leaving a balance of 259,105 children, which the country expected the London School Board to take care of. They proposed to address themselves to the preparation of school places for 100,000 children, leaving upwards of 150,000 to be cared for by those who came after them, and if they added the natural increase of population that number would be very little short of 170,000, for whom they had made no provision. Mr. Watson mentioned these facts because an erroneous impression had gone abroad that they did not so much want schools as children to fill them.—Five persons were prosecuted at the Thames Police-court on Saturday by the London School Board for not sending their children to school. Four other cases were adjourned for a month, and the defendants were warned that if the children were not in the meantime sent to school, a penalty would be inflicted. The fifth defendant, a man named Batchelor, said, "in a most boisterous and impudent manner," that his two girls were not under his control or care, and he was not going to pay for them. Mr. Gedge, the solicitor to the school board, held that that could not be offered as an excuse, for if parents said that, there would be an end of the matter. Mr. Lushington inflicted a fine of 5s. in the case of the eldest girl, aged twelve years, and adjourned the case of the younger child for a month to see if the defendant sent it to school.

MAIDSTONE.—At the Maidstone borough police-court the local school board has been active of late in enforcing the provisions of the Education Act, several persons having been compelled to comply with the law.

Epitome of News.

The Queen will shortly leave Osborne for Balmoral, proceeding direct from the south coast to Scotland, as the drainage works at Windsor Castle have already been commenced.

On Friday the Prince and Princess of Wales gave a ball at Marlborough House. The prince has gone to Trentham Hall on a visit to the Duke of Sutherland.

The prorogation of Parliament is not expected before the 11th of August.

Prince Arthur has joined his division at Aldershot as brigade major to Brigadier-General Parke, commanding the 1st Brigade in the forthcoming autumn manœuvres.

The rumour that Mr. Bright has been invited to accompany Mr. Gladstone to Ireland, or that he is likely to visit Ireland during the autumn, is contradicted.

It is somewhat ostentatiously announced that the Duke of Bedford and the Marquis of Westminster have been elected members of the Reform Club.

The report is again current that Prince Bismarck is intending to stay "a few months" at Torquay.

Lord Frederick Cavendish will succeed Mr. Algernon West as private secretary to Mr. Gladstone. Having a seat in Parliament, he will, of course, receive no salary, and some further arrangements will be made by which he will be enabled to attend to his Parliamentary duties. Lord F. Cavendish is by marriage a connection of Mr. Gladstone's, and was for some years private secretary to Lord Granville when he was President of the Council.

Miss Faithfull is shortly to leave for America, having promised to lecture there on literary and social subjects. She will probably be absent for one year.

Miss Rye has sailed from Liverpool for Canada in the steamer Caspian, having under her protection a number of children emigrants whom she is taking to the Home at Niagara.

Baron Hughes, one of the judges of the Irish Court of Exchequer, died on Monday. It is expected that the Irish Attorney-General, Mr. Dowse, will be elevated to the vacancy on the bench, and that Mr. Palles, Q.C., the present Solicitor-General, will succeed Mr. Dowse.

On Saturday last the gates of Oxford Gaol were thrown open, and the public allowed to inspect the interior, there being no prisoners in confinement. A white flag was also hoisted over the building.

The trial of Sub-Inspector Montgomery for the murder of the bank cashier at Newton Stewart terminated on Monday. The jury could not agree, and were discharged at midnight without a verdict, the prisoner being detained until next assizes.

An elderly maiden lady named Hough, of Highshot House, Twickenham, sister of the Rev. Mr. Hough, the vicar of Ham, while taking a walk in her garden on Friday afternoon, was attacked by a swarm of bees, which settled on the top of her head and stung her so severely that she died before medical assistance arrived. The deceased took much interest in bee-keeping.

A letter received at Birmingham from Mr. Bright says he has no present intention of adopting such a course as that imputed to him, but hopes next session to take some, if not an active, part in public affairs. Although the state of his health is variable, it has on the whole greatly improved.

Mr. Jacob Bright presided over a general meeting of the Central Committee of the National Society for Women's Suffrage, at which progress was reported in an encouraging tone, and the proceedings were thoroughly cordial and even enthusiastic—ladies taking a liberal share in the business.

Coals are being imported into Great Grimsby from Belgium for the use of the Manchester, Sheffield, and Lincolnshire Railway Company.

As a result of the recent strikes in the mining districts, the colliery owners in Durham, Yorkshire, Leicester, and Derbyshire have again resolved to raise the price of coal and coke on and after the 1st of August.

On Thursday the freedom of the City was presented to the Baroness Burdett Coutts at a meeting of the Court of Common Council. The chamberlain, in making the presentation, paid a warm tribute to the public-spirited generosity of the baroness, and spoke highly of the munificence of her gifts to the poor of London. It was also incidentally mentioned that she was the first lady whose name had been inscribed upon the roll of those whom the citizens had delighted to honour. Lady Burdett Coutts, in her reply, dwelt upon the importance to the poor of the question of food supply, and expressed the hope that public attention would be extensively drawn to the question. Her ladyship was loudly cheered on her arrival and departure.

It is stated that the members of almost every section of the inland revenue in London have, during the past few weeks, petitioned the commissioners to recommend the Treasury to increase their salaries, but in every case the clerks have met with an emphatic refusal.

The wives of the Lancashire colliers are following the lead of their northern sisters in agitating against the present price of meat. Gatherings have been held in the Wigan district, and resolutions passed to abstain from the use of beef and mutton until prices have been reduced to sixpence or sevenpence a pound.

In respect to the crops, *Land and Water* says:—"Matters certainly look much better than they did three weeks ago, before the fine weather began, though we can hardly hope for even an average crop, certainly not for anything more."

On Saturday, a conference of delegates in connection with the Working Men's Club and Institute Union was held at the South Kensington Museum. The chair was taken by Sir Harcourt Johnstone, M.P., and many subjects having a practical bearing upon the management and welfare of working men's clubs were discussed. In the evening the annual meeting of the union was held in the Royal Albert Hall, Mr. Mundella, M.P., presiding. A satisfactory report was read, and its adoption was moved by Mr. T. Hughes, M.P., seconded by Sir John Pakington, M.P. Lord Lyttelton and Mr. Cowper-Temple, M.P., were amongst the other speakers.

Literature.

*LIFE OF MR. BRASSEY.**

Mr. Brassey's Life was well worth writing. The traditions of England in the matter of millionaires hardly encourage the idea of highest rectitude and of generous concern for the interests of others on their part. Yet Mr. Brassey's life has a special value precisely as showing that the "making of money" is not incompatible with these things—that, in short, for a man who must be largely dependent on others in the carrying out of great schemes, implicit trustfulness and generous allowances are after all the most helpful agents. We have no doubt that Mr. Helps's memoir will be like a revelation to many readers, who hitherto have identified the makers of great fortunes with the more selfish and calculating of human beings. So generally is this felt, though perhaps not so boldly expressed, that Mr. Helps is constantly verging on self-justification for having undertaken to write the life of a man who was not a general, or a politician, or a famous author, or an eloquent divine, but only a plain railway contractor—indefatigable and hard-headed—and who had really no ambition to be known as anything else.

This hits one of the prime characteristics of Mr. Brassey, and that indeed which did more than aught else to make him the successful man he was. He was utterly without pretension. To be a great contractor for public works, and to do them efficiently, even though this should involve him in loss, was the great aim which he set before himself. He was often asked to stand for Parliament, but would not consent to do so; he was constantly being appealed to, to interest himself in other matters, but he was never drawn away even for an interval from his proper work. In reply to one who had tried to induce him to go into a speculation in cotton, he wrote:—

"I have come to the conclusion that, if successful, I might be tempted to go on to a large extent, and should, in fact, become a large cotton speculator, which I have no desire to become. If, on the other hand, I was to make a loss, which is quite possible, I should feel annoyed that I had departed from my legitimate business."

Above all, it should be noted that Mr. Brassey had no tendency to fall under the besetting sin of our country—the desire to be a "gentleman." On this head we read in the memoir:—

"It requires a special education to be idle, or to employ the twenty-four hours in a rational way, without any particular calling or occupation. 'To live the life of a gentleman,' he would add, 'one must have been brought up to it. It is impossible for a man who has been engaged in business pursuits the greater part of his life, to retire; if he does so, he soon discovers that he has made a mistake. I shall not retire; but if, for some good reason, I should be obliged to do so, it would be to a farm. There I should bring up stock, which I would cause to be weighed every day, ascertaining at the same time their daily cost, as against the increasing weight. I should then know when to sell, and start again with another lot.'"

It is certainly surprising to read of one who died worth millions, that he was very indifferent to the possession of money; and yet Mr. Helps says this was the case:—

"His mind," he continues, "was always occupied in getting the work through that he had undertaken, and there was a certain apparent carelessness about his own private affairs which only gives us a higher notion of the unselfishness of the man. It was not connected with deficiency of financial ability. Mr. Brassey knew thoroughly a good investment from a bad one; but he never seemed to take the trouble to think about investments."

Mr. Brassey loved his work, and what is more, he loved the people that were associated with him in it. He was careful in his choice of coadjutors, and when he did fix his choice he trusted implicitly. And he was rarely, if ever, deceived. As his undertakings extended, he found it needful to adopt a system of agents and sub-contractors—for he had works going on in Sweden, in India, and on the continent, and in Australia, at the same moment—and what is quite as surprising as his wonderful power of commanding a general view of vast undertakings, and leaving the management of details to others, is the nice consideration he always showed to those who were placed under him. From his trusted agents down to the humblest navvies in his employ all regarded him with respect and love, and were not afraid to make known a grievance, assured that he would view it fairly, and try to see right done. The memoir abounds with instances; and even in this point of view would be valuable as a pattern for our large employers of labour. For it shows that a generous and broad-minded interest in those employed is after all the best way to get good labour. Thomas Brassey was just, considerate, fair-minded, and ready to yield a point to his workers; and, unless the memoir distorts things terribly without conceivable object, he was one of the best served men in England.

Besides, he never sought small advantages over others, and never entered into litigations. He was his own lawyer, and always made the best settlement of any difficulty that could be made with reference to them. When an accident happened by the fall of some heavy iron, he wrote thus to his agent—"I think "myself it is quite immaterial whether the "piece of iron was thrown over or fell by "accident, as affects our liability. If the iron "caused the damage, and it fell from our scaffolding, I take it we are liable; and I should "recommend the best settlement to be made "that can be without reference to lawyers."

His workpeople, during his last illness, gave good proof of their attachment by going down, many of them, to his house near Hastings, and waiting for hours in the hall merely to see him pass out, or to get a grasp of his hand. We can well understand how they came to feel so towards their employer, from many anecdotes here given, of which this is one:—

"A certain sub-contractor, R. M., who for many years had received kindnesses both from Mr. and Mrs. Brassey, had, under ill-advice, become unreasonable, and on various absurd pretences, made extraordinary demands for money. His claims were of course set aside; but, much to Mr. Brassey's annoyance, he had recourse to litigation. At every step he was defeated, and his claims declared to be groundless and absurd. And yet the very day after the final decision was given against him, Mr. Brassey said to one of his agents, 'I am afraid, Milroy, that after all this litigation, R. M. must be badly off; I wish you could get him a job.'"

A writer in *Good Words*, however, says very well:—

"In spite of his attachment to his workpeople, and his reluctance to part with any of them,—a great portion of his own work consisting in so 'prospecting,' that this might not be necessary,—his broad sense of justice yet led him to try, wherever he went abroad, to take advantage of native labour, and to improve the labourer; so that, in a certain sense, he was an educator as well as a worker. At first a few labourers were taken on and trained, till they could earn such wages as made them 'regard the English contractors as angels'; then more and more were taken on, till finally some of the works on the continent were almost executed by native workers. The foreigners were thus made acquainted with new tools, and the method of using them; they were taught new forms of labour, and the benefits of organisation; they were paid regularly, and soon received double, and even treble, what they had ever before earned. At first, for example, the Frenchman's work was found to be worth only two francs a day, while the English labourer could earn four francs and a half. In time, however, the Frenchman's work became worth four francs a day; and speedily the French labourer, on French ground, took the place of the English labourers, who were transported elsewhere. The same process was essentially repeated in Italy, in Denmark, and several other countries where Mr. Brassey had contracts. The socio-economic value of Mr. Brassey's enterprises in this light cannot be overestimated: he led the way in organising this form of labour; and, in this respect, has not only a claim to national, but to world-wide gratitude."

The one defect in Mr. Brassey's character was his limitation of interests. Though he had determined to be a great contractor for public works, and to become great by dint of thoroughness and honesty in the execution of his contracts, there was no need that he should have so systematically "shied" public matters. On a successful man like him, the public, the nation, has surely some claim—the world has some claim. Yet Mr. Brassey, while most liberal in private life, was not known to subscribe to great public objects. He kept himself very stiffly apart from all such things—so far unwisely we think. But his charity had one great virtue: it began at home, if it did not run to wide circles; and in Sir Arthur Helps's skilfully written memoir we are invited to study a character of singular purity, decision, foresight, and fortitude. His life has many lessons for Englishmen, and surely in such a case it is far more grateful to dwell on those points wherein great lessons lie for us all in the conduct of life.

* *Life and Labours of Mr. Brassey*, 1805-70. By ARTHUR HELPS. (Bell and Daldy.)

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*"THE LITTLE SANCTUARY."**

Dr. Raleigh is without doubt a remarkable preacher, but it is exceedingly difficult to analyse the elements that contribute to his success. He is not a great orator, nor is he a great thinker. His special qualities, perhaps, may be compendiously summed up in a fine fancy, well kept in check by strong, kindly common sense. He has the meditative repose, the measured grace, which it has hitherto been the fashion to associate more with English than with Scotch eloquence; but he has also sometoing of that "reserve of passion" which imparts tone and colour, and diffuses it through the whole; while a certain watchful circumspectness renders impossible anything approaching to rhetoric. Indeed, whilst there is throughout a touch of poetry visible in the constant tendency of the thought to throw itself into vivid contrasts and apposite metaphors, the Scotch caution is well seen in the balance which obtains throughout. All the effect of studied felicity of phrase is thus obtained, whilst yet you are unable to lay the finger on any separate obtrusive term or turn of a sentence. And, notwithstanding all this, the whole drift is eminently practical; the preacher's aim is very direct and explicit; but he wants to work gently to his end, and to carry the suffrages of the varied parts of man's nature along with him. It is this equable, sustained, diffusive music, if we may name it so, which so pleases men and women whose intellects have been kept pretty well on the strain through the week. It is pre-eminently the kind of preaching for a great city; and the men who are able to supply it week by week are certainly doing a great work. There is more need to soothe and draw forth the sentiments than to startle or to arouse the conscience—more call to bind up and compose the shattered energies than to excite and agitate. Now, Dr. Raleigh's sermons are exactly of this type. He takes wide outlooks—things distant, things near at hand, are impartially dealt with by him; but, in spite of the drawbacks only too visible in life and its relations, the report is cheerful. Man, harassed with earthly cares, with little troubles, with trifling distracting responsibilities, the discharge of which scarce bring any sense of relief, while, nevertheless, failure induces the keenest misery,—needs a sanctuary, a resting place, and Dr. Raleigh is careful that he shall find such, so far as he is concerned, in the religious services of the Sabbath. Nothing is slurred over, nothing wants the attraction which literary grace or polish can give; but you feel constantly that the grace and the polish are not there on their own account, but rather that the more lasting effects may be produced on the spiritual nature. This is true preaching, and, as in the case of Dr. Raleigh's sermons, the characteristics remain, and stand well the test of the printed page, we are justified in thus signalising their appearance and recommending them to our readers. Nothing could be more characteristic than the two discourses, "Grace "for grace" and "Doubting"—the latter especially we consider a masterpiece. Dr. Raleigh's fine but unobtrusive sympathy with the more refined struggles of human beings are well seen here, though his sympathy does not drive him into any extreme utterance:—

"Let us begin with this (says he), that there is no sin in doubting. Some doubts are sinful. They are so when born of irrational prejudices, or bred of an unregulated life. But doubt of its own nature cannot be sinful. For what is it? It is a certain fluctuation of the mind, this way or that way, while as yet in the matter in question it has no convincing evidence. There may be evidence in existence, and quite accessible, of the most convincing kind. That evidence may be possessed by others, in whom, therefore, the continuance of mental hesitation would be unnatural and sinful. But, until such evidence is in the possession of the hesitating individual, the continuance of doubt in him is altogether inevitable, and can therefore be no sin. The sin in such a case would be rather any distinct profession of faith which is not actually possessed. . . . Are we, then, to receive anything that is presented to us? Impossible. For then we should hold within our so-called creed all kinds of contradictory propositions and opinions. Then, are we to believe the loudest speakers, and yield to those who can make the most forceful presentation of their case? No; for real authority comes for the most part silently. The eternal truth speaks often in the "still, small voice." Then, are we to receive implicitly what our fathers have told us, what comes along our own traditionary line? Gladly let it be owned that much comes to us which we can most reasonably receive and be thankful for, and which it would only be harmful, and never helpful, to reject. Much that our fathers have told us passes very quickly the bar of our reason, and with little intellectual consciousness on our part. Much that comes to us from our spiritual forefathers comes in the form of a living influence, which mingles insensibly with our moral intuitions and prepossessions, and which we could not question even if we would. Still, it will not surely for a moment be admitted, that our fathers, because they are our fathers, have the right to impose on us their beliefs, simply because the beliefs are theirs and we are their children. . . . Do not then be afraid to doubt—*i.e.*, to think, to compare, to question, to search, to hesitate, to wait—to wait until the question is honestly settled, and the thing appears as it is. And this is said as a part of religious teaching. We do not need to ask leave of 'free thought' or 'national religion' to entertain doubts and questionings, even on the highest subjects, if they are honestly entertained. Ask leave of them! We have leave of our own Master, who permits His disciples, and some who are not yet His disciples, to come up before His own very face, and ask Him the question, reverently yet urgently, 'Art thou he that should come, or do we look for another?'"

The opening of the sermon—"All things working together for good"—is likewise very admirable, and we would fain have extracted it. But we must content ourselves with recommending the book, which is an admirable specimen of pleasant, large-hearted, genial pulpit eloquence.

* *The Little Sanctuary, and other Meditations.* By ALEXANDER RALEIGH, D.D. (Strahan and Co.)

*TWO HOLIDAY NOVELS.**

"A Daughter of Heth" deserves all the praise that has been expended upon it, in spite of some faults occasionally observable in it, as in other of Mr. Black's novels. For one thing, it has a remarkable unity. Coquette is the central figure, and she is kept before the eye from beginning to end, yet she is never touched with anything approaching to sickliness or effeminacy, although she is quite the type to have tempted a writer—especially a young writer—into this mistake. The daughter of the minister's scapegrace brother, who had settled in France and found a French wife, Coquette, the orphan, comes into the rather gloomy motherless household of the Airlie Manse, bringing sunshine with her. Her French cheeriness, concealing the most tender regard for others, and her readiness to enter into very varied feelings, soon enable her to conquer the vague prejudices felt against her at the outset. The minister's eldest son—a hobbledehoy—the tricky, dare-devil "Whaup," first falls a victim, and then even hard, Calvinistic, grumbling "Leezibess," the housekeeper, succumbs. As for the minister himself, he had at the first moment felt the soft, insinuating power of Coquette's influence; and for hard, cynical Lord Earlshope, her sweet, simple grace was his doom. Mr. Black has shown us, in a wonderfully subtle way, the effect which the best type of French female character would exercise when brought to bear on varied Scotch individualities; and, psychologically, his story has a profound interest. But he knows the craft of the story-teller too well to work this out in any other way than dramatically—the only method, indeed, in which it could be done with full effect. And he does not forget incident, which he contrives to develope very naturally out of the natures and relations of the several characters themselves. Besides, and it is a very noteworthy point, he throws in his bits of racy Scotch humour so quietly, giving the greater effect to them occasionally through Coquette's slowness of appreciation, and her innocency and amusing blunders. The escapades of the Manse boys—their artful revenges, and their pastimes—are described with finest sympathy, so that we have, so far, a real picture of Scotch country life. There is something remarkably delicate in the way in which the Whaup is made to spring, as it were, at a bound to manhood and high resolutions. The cruise in Lord Earlshope's yacht round the western lochs of Scotland, not only gives opportunity for description, in which Mr. Black is a proficient, but for something more. And the minor characters, too, are sketched with great care. Sir Peter and Lady Drum are admirable, no less than the Pensioner, with his overweening concern lest any reference to his own doughty deeds at Waterloo should distress his sweet French lady visitor! The only thing is that, notwithstanding Coquette's escape from the unfortunate Lord Earlshope, and her becoming Tom's wife, the ending should yet be all so pathetic; but that, after all, is very like life; and, perhaps, we should not find fault, since, in the finest and most pleasurable impressions derived from art, there is always a dash of pain, as here.

This is very far, indeed, from being an ordinary novel, else we should not have regarded ourselves as justified in devoting so much space to a new edition. The only point where we think Mr. Black slides a little off the edge of dramatic consistency with Coquette is where in her delirium he makes her talk so fluently and connectedly. But this is quite a minor matter. Those of our readers who have not yet come to know the Whaup and Coquette should procure the cheap edition for their holiday trip. To confirm our recommendation we give a morsel:—

"'You would not come to see me, so I have come to see you,' Coquette said to the old man (the highland pensioner).

"'It was na for the likes o' me to visit a leddy,' said Neil.

"He dusted a chair with his sleeve and asked her to sit down. Then he put three glasses on the table and brought out a black bottle. He filled one of the glasses and offered it to Coquette.

"'She can't drink whisky,' said the Whaup, with a rude laugh.

"'It is sa rale Lagavulin,' said Neil, indignantly, 'and would na harm a flea.'

"Coquette put the glass to her lips, and then placed it on the table.

"'Ye may drink it up, mem,' said Neil. 'Do ye ken that ye can drink sa goot whisky until ye stagger, and it will do ye no harm in sa morning?

"'You have been in battle?' said Coquette, by way of changing the conversation.

"'Oh yes, mem,' said Neil, looking desperately uncomfortable. "It wass—it wass—it wass in a war.'

"'Have you been in more than one war?' she asked.

"'No, mem; yes, mem,' stammered Neil, in great embarassment, as he glanced to see that his tartan trousers were well shoved under the bed; 'but it is no matter how many wars. It will pe all over pefore you were porn—never mind about sa wars.'"

Mr. Trollope rarely succeeds so well on foreign ground as at home; and hitherto he has been wise enough, when dealing with such life, to confine himself generally to short stories. It would almost have been well had he done so in the case of the "Golden Lion of "Granpere." It is wrought out with all the attention to detail—the easy garrulous grace that marks his stories of English life; but it rather lacks a central interest, which it does not any way make up for by force of character-drawing. One cannot help feeling sometimes as though Mr. Trollope had only transplanted one or two of his former characters to another country, re-named them, and made them talk with a slightly different accent. But that is really all. Marie Bromar, and Michel Voss, and George Voss are destitute of the subtle and distinctively national touches which Miss Thackeray and Mrs. Macquoid can give to their French personages. But we have here the same power of gathering up and representing the little details which gradually go to form a determining element in the crises of human life, and by careful manipulation of these the author contrives to effect a sort of shading and middle-tone without which the story would be bald, if not even prosaic. "The Golden Lion," however, is not pretentious, and will take high rank among those of Mr. Trollope's stories, which may be called in a special sense the domestic.

* *A Daughter of Heth.* By WILLIAM BLACK. Cheaper Edition. (Sampson Low and Co.)

The Golden Lion of Granpere. By ANTHONY TROLLOPE. (Tinsley Brothers.)

BRIEF NOTICES.

The Story of the Nile. By the Author of "The White "Foreigners from over the Water." (Religious Tract Society.) This little volume gives, in clear and expressive language, an account of the efforts made to trace the source of the Nile, from the days of Bruce to the adventures of Speke and Grant and Sir Samuel Baker. Much information, too, is given incidentally as to the natural history of the Nile and of the inhabitants of that part of Africa. It is well illustrated, and is altogether a very excellent little volume for boys and girls.

Take My Advice: a Book for every Home. By the late editor of the *Family Friend.* (James Blackwood and Co.) A book which contains a vast amount of information, apparently compiled with care. Recipes in cookery, domestic management, and domestic chemistry—garden management, points of law, and a hundred other matters, tend to make it a valuable householder's *vade mecum.*

Onwards to Light. Ay the author of "Anne Boleyn: "a Tragedy." (Hodder and Stoughton.) A series of well-conceived and musical hymns, somewhat unequal, and never rising above a certain marked plane of expression. They are distinctly Scriptural in tone, and always pure and reverent. "Faith in the Son of God—a Test," is very good, and so is the 27th section—"The value of "Christ's Intercession to Believers." Occasionally, a discord is struck by the use of special terms, such as "sages," in the first verse of No. 29. But we have read the little volume with much pleasure.

Kelly's Post Office Guide to London contains a well-condensed account of the antiquities of London, together with a description of all the leading objects of interest at present in the metropolis. It has been considerably added to, and is exactly what it pretends to be—a guide to what is really worthy of interest. It is constructed on an admirable plan, and it is exactly what it pretends to be. "Without overcharging the *Guide* with pleasant "Gossip about old London, or without antiquarian and "archæological speculations, the principal facts to be "remembered in the city's annals are correctly, though "briefly, stated. Places of pilgrimage are pointed out, "and all that is worth seeing on account of historical "associations indicated."

How to Make Doll's Furniture and Furnish a Doll's House. With seventy illustrations. (Griffith and Farran.) This capital little book has been quite accidentally overlooked for a longer time than it should have been, and it may perhaps be allowed to the present writer to assume an individual responsibility in reference to the delay which has arisen in giving it its due, and to explain that its superlative and irresistible attractions led to the catastrophe. It recently came under his notice, after frequent search and inquiry, well thumbed, but carefully treasured, and it may be confidently predicted that every child who gets it will treat it in a similar fashion. The best we can do now is to promise our young friends who may prevail upon their parents to purchase it for them, that they will find delightful occupation for many holiday hours, and in the case of those more fortunate ones who are having their "dig on "the sands," there will be found in this little book something to fill the aching void on their return.

The Parish Apprentice; or, John Winzer, the North Devon Puritan. By the Rev. S. NEWMAN. (London: Eliot Stock, 1872.) A tolerably interesting story of a very good and prosperous man, who was born in poverty and rose to be a farmer and a useful Christian. A very nice little book for zealous Baptists to give away in agricultural regions.

Paul Cuffee, the Black Hero. (Edinburgh: Oliphant.) A very interesting story, "founded on fact," of a man of colour who became owner and captain of a ship, and came over to England for the purpose of forming an African institution. Such personages as William and Mary Allen, Zachary Macaulay, and the Duke of Gloucester, figure in the story. It is both touchingly and humourously told.

The *Argosy* (Bentley) still goes lightly on her way, bringing freight of most relishable commodities. There is no aim at competing with the more solid magazines; the *Argosy* is essentially a light magazine, and nothing else. It goes in professedly for entertaining reading, which, of course, implies a little sensation and improbability, and these are not lacking in Mrs. Henry Wood's new story, "Within the Maze," which, however, is very powerful, and shows skill in character-drawing. "Prèsmer" is a very striking French story, and "Caught in a Prairie Storm" is sufficiently full o adventure for most readers. "A Story of the Day," too, is good, and "Scarborough" is interesting and readable. Though too discursive, it gives a good idea of that watering-place. The writer, however, speaks on one point without sufficient knowledge. We read: "I "have begun to think that it would be a vast accommo-"dation, really a boon, if some man, whose experiences "qualify him for it, and whose judgment (based on fact) "is reliable, would issue a small, plain book to enlighten "the public upon the relative merits of each sea-side "place, and what its peculiar properties of air may be "expected to do for those seeking it. Is there nobody "to write one?" This very thing has been done, if we are not mistaken, with the utmost pains, and after lengthened experience, by Dr. John Macpherson, in a neat volume, entitled "Our Baths and Wells," and published by Macmillan and Co. The editor of the *Argosy* might do worse than tell his readers about this volume.

Marjory. By MILLY DEANE. (Macmillan and Co.) This is a pleasant tale by a writer whose name we do not remember to have seen before. The story, we say, is pleasant, but Marjory's experience was a sad one. The pleasantness consists in the simple but graphic picture of country life which the writer gives, and of the artless autobiographical sketch of Marjory's history from childhood to maturity. The principal figure of the opening chapter is Marjory's doll, Proserpine, soon to be superseded by a human doll, in the shape of a little French miss who joins the circle in which Marjory's young days are passed. The two girls have two boy playmates, and of course, as years go on, come the inevitable complications wrought by disappointed love, jealousy, and the fascination of outward grace. The ghost which so persistently haunts antiquated mansions adds a spice of sensation to the story. But we are bound to say that the authoress has departed from the precedent which has been so abundantly established in tales of this kind of linking the hero and heroine in a satisfactory matrimonial alliance; Marjory retains her maiden name to the end of the chapter.

Lilliput Legends. By the author of "Lilliput Levee.' (Strahan and Co.) "Lilliput Legends" is a very misleading title for such a book as this. It has evidently been adopted because of the author's former successes with Lilliput literature; but it has little of the Lilliput character itself. The only thing in the volume that has the least chance of being read with satisfaction by children is "Bella's Exciting Day," which has some simple humour and adventure in it, and, very wisely, has been put first. The other things are really philosophic riddles in the guise of stories; and we fancy it would take even acute adults to get a consistent meaning out of some of them. In spite of unmistakeable literary felicities, we are compelled to declare that they are unsatisfactory; and, as reading for children, we fear, they would prove preeminently unhealthy, as exciting a tendency to questioning on matters which children should not be encouraged to think at all. "Dorothea," and the "Hallelujah Chorus," are full of conceits, and have some vague meaning; but what "Twopenny "Trudge" may signify we cannot even divine. We are under the impression that we must have read some of these before in newspapers, or it may only have been something like them. Any way, in spite of very good illustrations, and a chastely got up exterior, we cannot encourage parents to purchase this book for their little ones, as evidently the matter of it was never originally intended for such a purpose; so that the volume is simply another specimen of the sort of ingenious book-making which the growing demand for children's literature has stimulated, and against which the public needs to be warned.

The Doctor's Little Daughter. By ELIZA METEYARD. (Strahan and Co.) This is a work of a more fitting kind for children, notwithstanding that it is sometimes too detailed, and sadly lacks movement. It has been long out of print, and Miss Meteyard has re-issued it because it has been "often called for." It never errs in aiming too high; and much information as to natural history is conveyed in the record of Alice's stay in the country. The moral and religious spirit which the tale breathes throughout is excellent, and exactly such as we should expect from Miss Meteyard. The book is such as may

very safely be put into the hands of young girls; and we may add that the finish of the volume is everything that could be desired.

Town Geology. By the Rev. CHARLES KINGSLEY, F.L.S., F.G.S., Canon of Chester. (Strahan and Co.) Mr. Kingsley is not so great as a scientific thinker and observer as he is as a populariser, and in this department he has few equals. He is so vigorous and eloquent in style; so picturesque and clear in his descriptions; has, in such high measure, the trick of securing general interest. These essays, he tells us, were originally delivered as lectures to the members of the Chester Natural History Society, to whom they are now dedicated. The book consists of six chapters: on the soil of the field, the pebbles in the street, the stones in the wall, the coal in the fire, the lime in the mortar, and the slates on the roof; and, as thus dealing in a popular way with what is so near and familiar to dwellers in towns, is fitted to be very useful to those who have no time or inclination for exhaustive study. The work does not profess exactness or minuteness of distinction; but it is, on this account, all the better fitted to serve as an attractive and compendious introduction for beginners, whilst it may at the same time form a piece of pleasant reading to those who are more advanced. But, from the circumstance that a series of lectures dealing only with the geology of a district has been here recast in a general way, so that "any townsman, at least in the manufacturing "districts of England and Scotland, may learn from it "to judge, roughly perhaps, but on the whole accu-"rately, of the works and soils of his own neighbour-"hood," it is inevitable that Page's or Lyell's handbook will be essential also to any approachably earnest study even of the rudiments of geology. "For," Mr. Kingsley goes on to say that, "in these pages, little or "nothing will be found about the 'Old Red Sand "'stones.'" But the book is written in such a masterly manner, that it cannot fail to draw many to the study of geology, who might not else have adventured on it; and this is, after all, what the book mainly aims at.

Bible Truths, with Shakespearian Parallels. By J. B. SELKIRK. Third edition, with illustrative notes and index. (Hodder and Stoughton.) The Biblical element in classical English literature is one source of its rare simplicity and strength. There we have Scripture truth in forms where it cannot be so well dogmatised about, where it is directly re-related to broad human experience. And nowhere is this more true than of Shakespeare. Milton is more formally biblical; Shakespeare more intimately and humanly so. This new edition of Mr. Selkirk's valuable book brings this clearly out. It has been compiled with undoubted care, and is suggestive in many ways. He has given several new notes, and otherwise added to the volume considerably, and there could scarcely be a better book with which to while away an hour not devoted to more exhaustive studies. Information and pleasure can hardly fail to be thus secured. Mr. Selkirk well says—"So perfectly im-"pregnated are Shakespeare's works with the leaven of "the Bible that we can scarcely open them, as if by "accident, without encountering one or other of its "great truths, which his genius has assimilated and "reproduced in words that seem to renew its authority "and strengthen its claims to men's attention." In spite of some symptoms to force a Biblical meaning on Shakespeare's randomly uttered wisdoms, there can be no doubt that Mr. Selkirk has fixed a very large number of real parallels.

The Autobiography of Satan. Edited by JOHN R. BEARD, D.D. (Williams and Norgate.) Dr. Beard has certainly chosen a very "taking" title for his book, which is in reality a treatise on the history and mystery of a personal devil. Treating Satan as the mere impersonation of the evil which is in humanity, we suppose he had no compunction in making himself the mouthpiece of "the adversary" and confessing to an intimate acquaintance with him. It is amusing, however, to find, as we do incessantly in reading the book, that Dr. Beard and the devil seem to be one and the same personage. Now it is Satan himself telling us his own history; anon, it is undoubtedly Dr. Beard disquisitioning on the idea of a devil, but without any break in the continuity of the speech. Without attempting to go into the discussion of the question of a personal devil, we can say that Dr. Beard's is a very able, learned, instructive, and interesting book. There is a great deal in it which, if not entirely extraneous to the subject, has at least only a remote connection with it. The reader will not find this, however, the least interesting part of the volume. Many of the legends of the Catholic Church are related with great *naïveté* and simplicity. The story of Servetus is given as an illustration of Protestant bigotry and intolerance. Indeed, the book is an interesting manifesto against superstition and intolerance in general.

On Saturday evening between 1,200 and 1,500 people met in Hyde Park in support of the Permissive Prohibitory Bill. Mr. A. M. Sullivan, of the *Nation*, presided, and the resolutions set forth that Government should be urged to abolish public-houses, and give to the people the veto of granting licences in their localities. A petition to the Prime Minister was adopted, which it was resolved should be presented by a deputation headed by the chairman.

Miscellaneous.

THE BALLOT IN OPERATION.—An election of a town councillor in which the provisions of the Ballot Bill were applied, though imperfectly, took place at Boston on Monday. The old form of voting papers was used, but they were given in folded and deposited in an open box, instead of being made secure by lock and seal.

MR. JUSTICE KEOGH.—At the Clonmel Assizes, Judge Fitzgerald alluded to the unjustifiable attacks made on Judge Keogh, and animadverted on the injustice of burning the effigy of such a distinguished legal functionary. Subsequently, the grand jury passed a resolution, with several dissentients, earnestly desiring the Government to prevent in future attacks on the judicial bench in the press and at public meetings. Mr. Justice Keogh, replying to an address of sympathy from the Donegal grand jury, said, referring to his judgment on the Galway election petition:—"Had I consulted my own ease I might have contented myself with barely announcing the legal result which the exigency of the case required, but I felt that as I was coerced to condemn the actors in that transaction I was bound to give my reasons for so doing, and now I am more than ever convinced of that obligation by the conduct of those who have since identified themselves with the acts I condemned and made the case of the transgressors their own." At the same assizes the members of the north-west bar presented his lordship with an address.

NEWCASTLE LIBERAL ASSOCIATION.—A meeting was on Tuesday held in the committee-room of the Mechanics' Institute, Newcastle, to consider the propriety of organising a Liberal Association for the borough. Mr. Thomas Gregson presided. After the proposal had been duly discussed, it was decided that such an association should be formed, and that its objects should be—1. To combine the advanced Liberals of the town in support of perfect religious equality, by seeking the disestablishment and disendowment of the English and Scottish National Churches, and the removal of all civil disabilities on account of religion. 2. To procure a system of national education free from sectarian influence and denominational control, by securing united secular and separate religious teaching, the instruction in religion being provided for by voluntary agencies. 3. To seek an amendment of the Land Laws. 4. To obtain a reform of the House Lords. To secure triennial Parliaments, a redistribution of seats, and an equal franchise for boroughs and counties. 6. To promote the candidature of suitable persons for Parliamentary and school board elections. 7. To attend to the registration of voters in the borough. 8. And generally to assist in all national efforts to secure peace, retrenchment, and reform. A committee was formed for the purpose of completing the necessary arrangements, and other meetings in furtherance of the contemplated objects will very shortly be held.

THE WIMBLEDON CAMP was broken up on Saturday after a distribution of the prizes by the Princess of Wales. Sergeant Michie, of the London Scottish, received the Queen's prize; Mr. Edward Ross, the Albert prize; Sergeant Croft, the Army and Navy Challenge Cup; Mr. Turnbull, of the Canadian Contingent, also received a prize. The scene at Wimbledon was brilliant, but the heat excessive. Then followed the review, which began at five o'clock. The troops on the ground were the 1st and 2nd Life Guards, the 9th and 12th Lancers, and two batteries of Royal Horse Artillery. This force went through a series of manœuvres under the direction of the Duke of Cambridge. After the guns had fired several rounds, the bugles sounded the trot, and the whole line advanced, broke into a gallop, and finally charged towards the grand stand, pulling up within a few yards of the flagstaff. This grand movement was admirably managed. Nothing more effective was ever tried at Wimbledon. A march past followed. About 9,000 volunteers followed the regulars, and, with the exception of some corps who are noted for not attending to dressing and distances, marched very well. The Eton boys appeared for the first time as an enrolled corps, and received a bow of special recognition from the Princess of Wales. After the march past the royal party rode off, and the volunteers were put through some manœuvres in which there was a plentiful use of powder, and at seven o'clock they began to march off.

ANOTHER VIOLENT THUNDERSTORM.—Between five and six o'clock last evening another thunderstorm, more severe than that which occurred on Monday, passed over London. Notwithstanding the frequent showers which fell during the day, the weather was very hot, and before the storm the thermometer had risen to 80 deg. Several of the claps of thunder were very heavy, resembling the continued discharge of artillery, and the lightning was the most vivid which has been witnessed this season, much of it also being of a forked nature. The storm lasted about two hours, and passed away towards the east. The lightning struck the steeple of Brixton Church. The large cross and a considerable portion of stonework were stripped off and scattered in various directions, and a great deal of the *débris* fell in the churchyard. A portion of the stonework, &c., fell upon the roof of the church and caused considerable damage. The Holloway road and some of the lower portions of Islington were two and a half feet under water, which for a short time stopped the ordinary vehicular and pedestrian traffic. At Poplar and Blackwall the lightning in innumerable instances struck chimney stacks, masts of ships in the river, and did a serious amount of injury, and the electric fluid at the same time struck some of the buildings in Green's ship-building yard, in Brunswick-street, Blackwall. Between seven and eight o'clock in the evening the tunnel of the Midland Railway lying between Camden-road and King's Cross became flooded, and the City trains were run to St. Pancras Station, whence the passengers had to go on foot to the King's Cross Station of the Metropolitan Railway.

LAMBETH PALACE AND LAMBETH POTTERIES.—*Apropos* of the recent speech of the Archbishop of Canterbury in the House of Lords relative to the alleged injurious effect of the smoke from the Lambeth potteries on Lambeth Palace and the Houses of Parliament, Messrs. Doulton and Co. write to the papers:—"The Registrar-General's returns show conclusively that the district in which the potteries are situated is not unhealthy, and that the mortality is not high. Before it was decided to build St. Thomas's Hospital, very careful investigation was made into the sanitary condition of the district with the most satisfactory result. For upwards of fifty years, during which we have been in business, we have not known a single instance of any workman in our employ being injuriously affected by any of our manufacturing operations, and we have not heard of such a case in the neighbourhood. The process in question lasts only for a few minutes at the close of the firing of each kiln, and is not observable except when the atmosphere is heavy, or the wind high. We are convinced that it will be found on investigation that the stone-work in the immediate neighbourhood is not more liable to decay than that of other parts of London, and it is contrary to our observation that the vapour given off ever reaches the Victoria Tower. Although the process is innocuous, we are most anxious to remove any objections raised by our neighbours, and all that practical knowledge combined with scientific advice can do shall be done to mitigate or remove all causes for complaint. Bearing in mind that the manufacture has been carried on in our locality for generations, that about a thousand families are wholly or partially dependent upon it for support, and that as far as we are aware no previous complaint has been made by any former archbishop, we submit that the summary mode of dealing with the matter suggested by his grace is hardly reasonable."

THE INTERNATIONAL AT NOTTINGHAM.—The sitting of the British section of the International Working Men's Congress were commenced at Nottingham on Monday. "Citizen" Thomas Smith, of Nottingham, presided, and "Citizen" Alexander Clarke, of Liverpool, filled the vice-chair. Delegates were present from all the principal towns in the country, and from Australia and Germany. The report of the Federal Council having been read by the secretary, a long discussion ensued on the revision of the rules of the council. The first subject brought forward had reference to the representation of labour in Parliament; and, on the motion of "Citizen" Hales, a resolution was unanimously carried to the effect that, whilst the congress recognised the fact that the social emancipation of the working classes was the great end to which their efforts should be directed, they also recognised that it was necessary to take political action to work out that emancipation, and therefore pledged themselves to establish a distinct labour party, creating an agitation based on the principles of the International, and to carry out the same. The subject of education produced a resolution in favour of obligatory, gratuitous, industrial, and secular instruction. On Tuesday resolutions were adopted in favour of political equality, based on adult suffrage with proportional representation; the liability of every person to fill any office in the State; the nationalisation of the land; the abolition of all hereditary titles and privileges; the abolition of the office of justice of the peace; and religious equality, with the disestablishment and disendowment of all State Churches. On the labour question a resolution was approved, that while the congress admitted the necessity of strikes as a weapon to be used against capital, they looked upon them only as such, the true end to all social reform being the total abolition of the present system of capitalist production with wages-paid slavery, and the substitution of associated effort in lieu thereof.

COLONISING MINNESOTA.—The Allan steamship Hibernian took out on Thursday a party of gentlemen, chiefly from the Dorsetshire farming districts, who are to proceed to the State of Minnesota as a sort of investigating committee, preparatory to the formation of a colony in that State along the line of the Northern Pacific Railroad, which is now complete from Duluth—the Lake Superior Chicago that is to be—to the western boundary of the State. Like all the great railway undertakings of America, the Northern Pacific is possessed of extensive grants of land along the line of its route, and the interest of the company is of course involved in the occupation and cultivation of these lands. The idea of adopting Minnesota as a fit State for forming a colony of farmers from the West of England is attributable to the Rev. George Rodgers, the eminent and well-known Congregationalist minister, who has for some time been ministering at Stalbridge, near Yeovil. Mr. Rodgers has worked with the Rev. Canon Girdlestone in migrating large numbers of

labourers from Dorsetshire, Devonshire, Hampshire, and the districts to the north of England, and the successful results of these experiments have been from time to time recorded in the newspapers. Mr. Rodgers has now turned his attention to the question of emigration, and he has been induced to take this step by a rather remarkable fact. He has, in the course of his ministerial labours, frequently been consulted by farmers who were at a loss what to do with their sons, since to get them farms was a thing almost impossible, some of them having waited as long as seven years for a chance of obtaining one. Mr. Rodgers has now given up his charge at Stalbridge, and proceeded on Thursday, with the aforesaid committee, in the Hibernian, for Minnesota. Three of these gentlemen are to return at once, after examining the capacities of the State and the sites offered for settlement, and are to give an account to the persons who are interested in the matter. Mr. Rodgers will also return, and will lecture during the winter months on what he has seen; and if the committee should be favourably impressed, the formation of the colony will at once be proceeded with. There are already nearly a thousand persons in communication with the Rev. Mr. Rodgers on the subject, most of them anxious to find a settlement in America. The design is to call the colony New Yeovil, and many of the colonists will come from the Yeovil district. A grant of land will be made for the erection and partial endowment of a church, in which the various congregations will be united. Help for this object is promised from England, and the entire scheme has the approbation of and will be assisted by ministers of religion and persons of influence. The church and land will be vested in trustees for the benefit of the colony. It is an understood thing that no one is to be allowed to buy land within the six-mile-square block which will be required by the colony without permission from the leaders of the design, so that no objectionable persons will be allowed to intrude themselves. The gentlemen who left on Thursday are all persons possessing capital, and some of them are giving up and selling farms in England.—*Liverpool Daily Post.*

Gleanings.

The long vacation commences on the 10th of August, and ends on the 28th of October.

The *Kladderadatsch* traces the course of the negotiations on the Alabama question as follows:—Alabama, Alamaba, Abalama, Abamala, Amalaba, Amabala, Alabama. Hurrah!

A dispute as to the right word to be used for "aquarium" has been going on for some time in the Principality. The latest authority says:—"As the best Welsh word for 'aquarium,' I beg to offer 'Pyseddangcafa.' Every Welshman can sound 'Pyseddangcafa,'" he adds. Happy Welshmen!

RIVAL PREACHERS.—Two friends from two different churches, but of one denomination, met the other day, and discussed the preaching of their respective pastors. "Your preacher uses the ideas of other men," said the one. "Don't you wish your pastor would do the same?" was the significant response.

ROMANTIC ENDING OF A LAWSUIT.—There is something more than even Irish humour in the story of the settlement of a law-suit which comes from Clonmel. At the Tipperary Assizes, which are being held in that town, a young farmer had brought an action against a lady of his own age for the possession of part of a farm. When the young woman was under cross-examination, the plaintiff was ordered to confront her with reference to a part of her evidence. As the litigants stood together, a happy thought struck the judge—Why should not this good-looking couple be happy together? He whispered the idea to the jury, who at once accepted it. He then suggested it to the couple themselves. If they married they would both take the farm; if they went on quarrelling about it they would fritter it away. The young lady being asked whether she was willing thus to end the strife, intimated that she was. The barrister then asked the young man, Will you marry this young woman? "Most undoubtedly," was his unhesitating response. The counsel suggested that the wedding should take place at once; but that point was left to be settled hereafter. The suit ended in the entry of a verdict for the plaintiff, on condition of his promise to marry the defendant within two months; the verdict not to be executed till the marriage ceremony is performed.—*Daily News.*

NOTICE.—The clergy and gentry are respectfully informed that Messrs. Dollond have removed from 59, St. Paul's Churchyard, to No. 1, Ludgate-hill, where Spectacles and Eyeglasses may be had to suit every peculiarity of sight. —Trial glasses sent to any part of the kingdom carriage free. No Travellers employed. Established 1750.

A REAL SUMMER DELICACY.—WEST INDIA LIMES.—It ought to be generally known that the delicate aroma and refreshing properties of the West India lime fruit are preserved from deterioration, without the aid of alcohol, by a process patented by Messrs. Rose and Co., Leith and London. The *Citrus limetta*, or lime fruit, is extensively cultivated in the West Indies; its juice possesses valuable medicinal properties, cooling and purifying the blood, beneficial in rheumatism, and antiscorbutic. The patent preserved lime juice, cordial, syrup, and champagne, as manufactured by Messrs. Rose and Co. from this fruit, possess all the above valuable properties while furnishing delicious, cooling, and refreshing beverages particularly adapted for summer use. They have received the highest recommendations from the *Lancet*, *Scientific Review*, and other eminent journals for their purity and excellence, and may be obtained everywhere in town and throughout the kingdom. Wholesale stores, 16, Bishopsgate-avenue, Camomile-street, London, and at the Refinery, Leith.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

SPEAIGHT.—July 16, at Woodstock-road, Hornsey, the wife of Mr. J. J. Speaight, of a daughter.

VERNON.—July 20, at Uttoxeter, the wife of James Vernon, of a son.

MARRIAGES.

CROSSLEY—MORGAN.—July 16, at Arundel-square Chapel, by the Rev Theophilus Lessey, Thomas Sanders Crossley, of 36, Stock Orchard-crescent, to Sarah Baker, eldest daughter of Charles Jeffry Morgan, of Liverpool-road.

GREEN—PLEYDELL.—July 16, at Liverpool-road Chapel, Islington, by the Rev. E. Mannering, assisted by the Rev. G. N. Greeves, John Green, Esq., to Elisabeth Annie Pleydell, both of Notting-hill.

CREIGHTON—ADAMS.—July 16, at Craven-hill Congregational Church, Bayswater, by the Rev. Joshua C. Harrison, of Camden-town, Richard, second son of Mr. Thos. Creighton, of Carlisle, to Emma Jemima, eldest daughter of Mr. F. S. Adams, St. Leonard's-terrace, Maida-hill, W.

UNDERHILL—PIGEON.—July 17, at New Park-road Chapel, Brixton-hill, by the Rev. Edward Steane, D.D., brother-in-law of the bride, Edward Bean Underhill, LL.D., Hampstead, Secretary of the Baptist Missionary Society, to Mary, daughter of the late Henry Pigeon, Esq., of Clapham-common.

EASON—WATTSON.—July 17, at Cambridge-heath Congregational Church, by the Rev. Wm. Marshall, William Elborough, third son of John Eason, Greenwood-road, Dalston, to Mary Ann, eldest daughter of E. T. Wattson, King Edward's-road.

HUGHES—SMITH.—July 17, at Westminster Congregational Church, by the Rev. Nathaniel Jennings, M.A., William, eldest son of Mr. William S. Hughes, of 12, King-street, St. James's-square, to Ann Hall, daughter of Mr. John Smith, of 6, Lamb's Conduit-street.

DEATH.

FOYSTER.—July 7, Nellie, aged 9 years and 10 months, fondly loved daughter of Rev. A. Foyster, Brighton.

KEW.—July 16, at Herne-hill, the Rev. George Kew, of Gresham Chapel, Brixton, late student of the Pastors' College, Metropolitan Tabernacle, aged 27.

GOOD VALUE FOR MONEY is desired by all, but with articles that cannot be judged of by appearance, careful purchasers rely on the high standing of those with whom they deal. For thirty years, Horniman's Pure Teas in packets have given general satisfaction, being exceedingly strong, of *uniform good quality, and truly cheap.* (2,538 Agents are appointed.)

HOLLOWAY'S OINTMENT.—Sores, wounds, ulcerations, and other diseases affecting the skin are capable of speedy amendment by this cooling and healing unguent, which has called forth the loudest praise from persons who had suffered for years from bad legs, abscesses, and chronic ulcers, after every hope of cure had long passed away. None but those who have experienced the soothing effect of this Ointment can form an idea of the comfort it bestows, by reclaiming inflammation and allaying pain. Whenever Holloway's Ointment has been once used it has established its own worth, and has again been eagerly sought for, as the easiest and safest remedy for all ulcerous complaints. In neuralgia, rheumatism, and gout, the same application, properly used, gives wonderful relief.

BANK OF ENGLAND.

(From Wednesday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, July 17.

ISSUE DEPARTMENT.

Notes issued	£37,145,500	Government Debt.	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	22,145,500
		Silver Bullion	
	£37,145,500		£37,145,500

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,385,646
Rest..... ..	3,434,047		
Public Deposits ..	5,740,777	Other Securities ..	20,780,087
Other Deposits ..	21,488,700	Notes	10,980,265
Seven Day and other Bills	447,407	Gold & Silver Coin	517,983
	£45,663,931		£45,663,931

July 18, 1872. GEO. FORBES, Chief Cashier.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

Markets.

METROPOLITAN CATTLE MARKET, Monday, July 22.—The total imports of foreign stock into London last week amounted to 24,915 head. In the corresponding week in 1871 we received 16,532; in 1870, 10,871; in 1869, 10,828; and in 1868, 10,728 head. Foreign stock has again been very plentiful. As regards beasts there were 1,509 from Tonning, 350 from Oporto, 230 Dutch, and 58 from Gothenburg. The demand has been less active, and the tendency of prices has been in favour of buyers. For the best breeds have made 5s. 6d. to 5s. 8d. per 8lbs. From our own grazing districts the receipts have been only moderate, nevertheless the inquiry has ruled heavy, and prices have been barely maintained. The Cheviot breeds have made 6s. to 6s. 2d., but many good animals have been disposed of at the rates current for foreign stock. From Lincolnshire, Leicestershire, and Northamptonshire we received about 700 shorthorns, &c.; from Norfolk 300 Scots and crosses; from other parts of England about 400 various breeds; and from Ireland 27. English sheep have been scarce, and with a fair trade prices have ruled very high. The best Downs and half-breds have made 6s. 10d. to 7s. per 8lbs. A large supply of foreign stock has been on offer, for which remunerative Lambs have been steady, at from 8s. to 9s. per 8lbs. Calves have sold at full prices, with a moderate demand. Pigs have been quiet, at late rates.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	2 to	3	6	PrimeSouthdown	6	10	7	0
Second quality .	3	10	4	6	Lge coarse calves	4	8	5	0
Prime large oxen	5	8	5	10	Prime small .	5	6	6	0
Prime Scots . .	6	0	6	2	Large hogs . .	3	8	4	4
Coarse inf. sheep	4	0	4	8	Neat sm. porkers	4	8	5	0
Second quality .	5	0	5	8	Lamb	8	0	9	0
Pr. coarse wooled	6	0	6	6					

CORN EXCHANGE, MARK LANE, Monday, July 22.

We had a small supply of English wheat at market this morning, but liberal arrivals from abroad. English wheat supported the prices of Monday last. Foreign wheat met a steady demand at the rates of this day week. Flour was firm, without change in value. Beans and Peas sold at former prices. Indian corn was fully as dear. Barley of all descriptions was in fair request at last week's prices. Of oats the supply on board ship is larger, and only best qualities maintained their value; for other descriptions a reduction of 6d. to 1s. per qr. has to be quoted from the prices of Monday last. At the ports of call we have moderate supplies. Cargoes of wheat are 1s. per qr. lower. Maize and barley are unchanged in value during the week.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
WHEAT—			PEAS—		
Essex and Kent, red..	—	to —	Grey	32	to 34
Ditto new.. ..	52	to 61	Maple	37	40
White	—	—	White	36	39
„ new ..	58	65	Boilers	36	39
Foreign red ..	55	57	Foreign	36	38
„ white ..	59	62			
BARLEY—			RYE—	36	38
English malting	29	32	OATS—		
Chevalier.. ..	36	42	English feed ..	20	25
Distilling.. ..	29	33	„ potato..	25	32
Foreign	28	51	Scotch feed ..	—	—
MALT—			„ potato..	—	—
Pale	—	—	Irish Black ..	17	20
Chevalier.. ..	—	—	„ White ..	17	21
Brown	52	58	Foreign feed ..	15	17
BEANS—			FLOUR—		
Ticks	32	34	Town made ..	48	54
Harrow	34	36	Best country households ..	41	44
Small	—	—	Norfolk & Suffolk	39	41
Egyptian.. ..	31	32			

BREAD, Monday, July 22.—The prices in the Metropolis are, for Wheaten Bread, per 4lbs. loaf, 7½d. to 8d.; Household Bread, 6½d. to 7d.

METROPOLITAN MEAT MARKET, Monday, July 22.—Good supplies of meat have been on sale. The trade has been slow, at our quotations.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef .	3	4 to	4	0	Middling do. .	5	6 to	5	10
Middling do. .	4	2	4	8	Prime do. . .	6	0	6	4
Prime large do.	5	0	5	6	Large pork . .	3	0	4	0
Prime small do.	5	4	5	6	Small do. .	4	0	5	0
Veal	5	0	5	8	Lamb	6	8	7	4
Inferior Mutton	5	0	5	4					

PROVISIONS, Monday, July 22.—The arrivals last week from Ireland were 652 firkins butter and 4,888 bales bacon, and from foreign ports 24,593 packages butter, 2,534 bales bacon. There was more business done in butter last week. A few fine Clonmels sold at 108s. to 109s., and Limericks at 98s. to 100s. on board. Foreign advanced 6s. to 10s. per cwt. Best Dutch advanced to 114s. to 116s. Bacon met a steady sale. No alteration in the value of best Waterford, but Limerick and Hamburg advanced 2s. per cwt.

HOPS.—BOROUGH, Monday, July 22.—The continued fine weather and the general improvement in the crop prospects rendered the business transacted during the past week very limited, and sales were difficult to effect. Holders of hops are offering them at a little less money, but no important business has been transacted. The advices from the plantations continue favourable. Foreign markets show no alteration, and the crop prospects are upon the whole good. Latest advices from New York quote better demand for hops, owing to the favourable hot weather. Mid and East Kent, 10*l.* 10s., 12*l.* 12s., to 15*l.* 10s.; Weald, 8*l.*, 9*l.*, to 10*l.*; Sussex, 7*l.* 10s., 8*l.*, to 9*l.*; Farnham and country, 11*l.* 11s., 13*l.* 13s. Yearlings—Mid and East Kent, 3*l.*, 4*l.* 4s., to 6*l.* 10s.; Weald of Kent, 3*l.*, 4*l.*, to 5*l.* 15s.; Sussex, 3*l.* 5s., 3*l.* 15s., to 5*l.* 12s.; Farnham and country, 6*l.* to 7*l.*; Olds, 1*l.* 5s., 1*l.* 10s. to 2*l.*

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, July 22.—Tolerably good supplies of potatoes have been on sale. The demand has been inactive, at about late rates. Shaws, 80s. to 105s. per cwt.; Regents, 110s. to 130s.; Kidneys, 110s. to 160s.; Old, 50s. to 80s.

SEED, Monday, July 22.—Scarcely any cloverseed offering of any description, and prices are nominally the same as previously. Trefoil was rather more inquired for, but not much appears for sale. Stocks of old are generally of low quality, and not very saleable for the present. New English rapeseed was shown of good quality, and realised 65s. to 66s.; very dry and bold samples, suitable for the seedsmen, brought rather over these rates. New French was offered at 63s. to 64s. for future delivery, quality tolerably good. White mustardseed in small quantities could be sold at full rates, but there was nothing pressing in brown. Canaryseeds supported previous values. Large hempseed was quite as dear.

WOOL, Monday, July 22.—Not much business has been doing in English wool; in some instances less money has been taken, but as there has been no disposition to press sales, prices show no perceptible alteration.

OIL, Monday, July 22.—Linseed oil has been firm, at full prices. Rape has been higher in value. Other oils have supported late rates.

TALLOW, Monday, July 22.—Market firm. Old Y.C., spot, 43s. 6d.; new, 46s. 6d. per cwt. Town tallow, 41s. net cash.

Advertisements.

WANTED, in a Gentleman's Family, within an hour of London by rail, a Lady or a Gentleman and his Wife as INMATES. There are extensive pleasure-grounds and every comfort and convenience. Liberal terms would be expected.—Address, B. G. S., 117, Chancery-lane, W.C.

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From £2 2s. to £25.

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It is absurdly claimed for almost every Sewing Machine, of whatever description, that it is superior to all others, for all purposes.

SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

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Electro Plate,	Table Cutlery,
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	Fiddle or Old Silver.	Bead.	Thread.	King's or Shell.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
12 Table Forks	1 10	2 1	2 2	2 5
12 Table Spoons	1 10	2 1	2 2	2 5
12 Dessert Forks	1 2	1 7	1 10	1 11
12 Dessert Spoons	1 2	1 7	1 10	1 11
12 Tea Spoons	14	19	1 1	1 2
6 Egg Spoons, gilt bowls	9	12	12	13 6
2 Sauce Ladles	6	8	8	8
1 Gravy Spoon	6	8 6	9	9 6
2 Salt Spoons, gilt bowls	3	4	4	4 6
1 Mustard Spoon, gilt bowl	1 6	2	2	2 3
1 Pair of Sugar Tongs	2 6	3	3 6	4
1 Pair of Fish Carvers	19 6	1 3	1 3	1 3
1 Butter Knife	3	4	4	4 3
1 Soup Ladle	10	12	14	15
1 Sugar Sifter	3	4	4	4 6
Total	9 1 6	11 16 6	12 8 6	13 2 6

Any article to be had singly at the same prices. An oak chest, to contain the above, and a relative number of knives, &c., £2 15s.

A second quality of Fiddle Pattern:—Table Spoons and Forks, £1 2s. per doz.; Dessert, ditto, 16s. per doz.; Tea ditto, 10s. per doz.

Tea and Coffee Sets. Electro Silver, in great variety, £3 15s. to £21 16s.; Dish Covers, £9 to £26; Corner Dishes, £7 10s. to £18 18s.; Warmers, £7 2s. 6d. to £15 15s. the set of four; Biscuit Boxes, 12s. 6d. to £5 5s.; Cruet and Liquor Frames, &c., at proportionate prices. The largest stock in existence of Plated Dessert Knives and Forks, Fish-eating Knives and Forks, and Carvers.

All kinds of replating done by the patent process.

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In order to Furnish Houses completely, WILLIAM S. BURTON has in addition to his other Stock:—

BED-ROOM FURNITURE.

	3ft.	3ft. 6in.	4ft.
WASHSTANDS—	£ s. d.	£ s. d.	£ s. d.
Good Maple or Oak, japanned	15 6	1 0 6	1 4
Best Polished Pine	1 8 6	1 12	1 16
Mahogany, Circular, Marble-tops	1 6	1 15	...
Best do. Square, do.	3 3	3 10	4 7 6
DRAWERS—			
Good Maple or Oak, japanned	1 8	1 17	2 15
Best Polished Pine	2 17	3 12 6	4 15
Best Mahogany	3 13 6	4 15	6 10
DRESSING-TABLES—			
Good Maple or Oak, japanned	17	1 1 6	1 5
Best Polished Pine	1 5 6	1 9	1 13
Best Mahogany, with Drawers	2 5	2 7 6	2 15
WARDROBES, with Drawers, Trays, and Hanging Space—	4ft.	4ft. 6in.	5ft.
Good Maple or Oak, japanned	5 2 6	5 15	6 7 6
Best Polished Pine	8 15	9 10	10 0
Best Mahogany	11 10	12 15	14 10

American Ash, Birch, Pitch Pine, &c., in proportion.

DINING-ROOM FURNITURE.

Mahogany Chairs, covered in leather, horsehair stuffing	1 7 6	1 15	2 2
Mahogany Couches	5 5	8 10	10 10
Mahogany Dining-tables, telescope action, size 8ft. by 4ft.	6 15	7 15	9 10
Mahogany Sideboards, with mahogany backs	4ft. 6in. 8 10	5ft. 9 0	6ft. 11 0
With plate-glass backs	9 10	13 10	23 0
Easy Chairs, horsehair stuffing	1 18	2 10	3 5

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Chair to be taken at Six o'clock precisely.

(By Order of the Board)

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Sir,—I beg to state that the chloralum powder and solution have been largely employed in this city, and with the most complete success.

The bed of the River Liffey, which emitted a very offensive odour during the recent warm weather, was most satisfactorily disinfected by chloralum powder at the rate of only one pound per 25 square feet.

I have found it most efficacious as a purifier of stables, and I use it constantly in my own house. Altogether, I may say of chloralum that it is a very valuable sanitary agent, and one which is certain to come into general use.

I remain, your obedient servant,
CHAS. A. CAMERON, M.D.,
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Classics	
German	Rev. MAURICE NENNER.
Chemistry and Physiology ...	E. B. AVELING, Esq., B. Sc.

CANDIDATES seeking admission in September as Students for the Ministry are requested to send in their applications and testimonials, as soon as possible, to the undersigned, at the College, Finchley New-road, Hampstead, N.W.

WILLIAM FARRER, LL.B., Secretary.

MILL HILL SCHOOL, MIDDLESEX,

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

SECOND MASTER—

J. H. TAYLOR, Esq., M.A., Queen's Coll., Oxford; Doubl First in Moderations, and 2nd Class in the Final Classical School; also M.A. and late Scholar of Trin. Coll., Camb., 14th in 1st Class in Classical Tripos, and 1st Chancellor's Medallist, 1868.

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A. H. SCOTT WHITE, Esq., B.A., Priseman in Anglo-Saxon and Early English of Univ. Coll., London.
JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.
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For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

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ALEXANDER WAUGH YOUNG, Esq., M.A., Lond. (Gold Medalist in Classics); late Andrews' Scholar, and First Priseman in Higher Senior Mathematics, of University College, London; Fellow of University College, London.

SECOND MASTER.

JAMES SHAW, Esq., Peel Exhibitioner, Queen's University, Ireland; and First of First Class in Classical Honours at the First B.A. Examination, London University.

ASSISTANT MASTERS.

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